" THE STORY OF KRSNA
IN
INDIAN LITERATURE"

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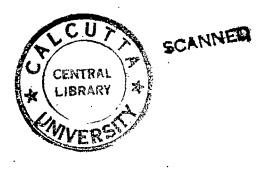
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P.B. PADMA PURANA

R.V. or RV PIGVEDA

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VAYUPURANAM VA.P =

V.P. or VIS.P. = VISNUPURANAM

VAISNAVISM, SAIVISM and MINOR RELIGIOUS SXSTBY, R. C. BHANDARKAR V.S.M.B.S.

M.A.S.I. Memoir of the Archaeological Survey

of India.

PĀ PĀNINI

## THE STORY OF KRSMA IN INDIAN LITERATURE Preface

Krsna occupies a very prominent place in the life and literature of India, both ancient and modern. To a devout Hindu, he is not only a reality but also a divinity, may God Almighty Himself. His very name has been a constant source of solace and sancitity to the minds of millions of Indians in their every day weal and woe for over two and a half millenniums. From the hoary past down to the modern age a vast literature including the greatest Epic and the noblest Philosophies, has grown round the name of Krsna in almost all Indian languages, Aryan and non-Aryan. So it is not possible to give a fair account of the story of Krsna contained in that enormous mass of literature. The aim and object of this thesis, "The Story of Krsna in Indian Literature" is to give an account of the story of Krsna as found mainly in Ancient Indian Texts particularly in the Mahabharata and other allied sources. The scone of the investigation includes(i)Brahmanic, (ii) Budhistic, and (iii) Jaina Sources, (iv) Greek and other foreign texts, (v) Enigraphical and Sculptural materials. Modern works on the topic such as "Krsna Charitra" of Bankim Chandra, "Vaisnavism, Saivism and minor Religious Systems" of R.W. Bhandarkar, "Materials for the study of the Early History of the Vaisnava Sect" of H.C. Ray Chaudhury, "The Creat Epic of India of E.M. Hopkins, etc. have also been utilised by me.

The Brahmanic sources comprise the Vedas, the Upanisads, Panini, Patanjali, Arthasastra, Tamasastra, the Mahabharata and the Puranas. All these materials coversa long period commencing at a modest estimate from the third millernium B.C. to the 5th century A.D. Texts of later periods have been incidentally referred to, for they are of much lesser value for the historicity of Krsna, though they have great importance for the history of Vaisnavism; Contd.

their inclusion will not be necessary for my projected work. In dealing with this material stress has been laid on the relevant and many hitherto unnoticed facts found in them.

It was in the last century that scholars applied western canons of historical criticism to the study of the Krsna story. Some of them doubted the historicity of Krsma and maintained that he was partly a mythological entity composed of many strands. Many reputed Indologists have discussed the problem. It is very interesting to note that the same set of facts has led scholars to arrive at different conclusions. Even a great critic like Bankim Chandra revised altogether his previous opinion on the early life of Krsma in the second edition of Krsna Charitra (vide preface to the seond edition, pages 12-13, Sahityaparisad Edition). Such revision of views shows that the subject is very difficult and demands careful study. However, these different opinions have given rise to what may be called the Krsma problem. An attempt has also been made in this book to discuss some of the important aspects of the problem in the light of the available data.

The task undertaken is stupendous. It is practically impossible to say the last word on the subject. As attempt has been made to break fresh grounds particularly in assessing Vedic incluence upon the Krsna story (vide Chapter I, Section I & II.A-D). In these sections many new facts have been stated. As for examples, 'bhakti' has been traced to the Rigveda (VIII. 27.11) and the high antiquity of the Yoga cult as claimed by Krsna in the Gita (IV.1-4) has been proved. Bhandarkar's theory of the Abhira influence upon the Krsna cult has also been discussed and disproved with conclusive instances. The immense influence of the legends of the different Vedic gods upon the Krsna story has been shown in detail probably for the first time and the so called Buddhistic or Saibait influence upon it as surmised by Hopkins (P.11) has also been discarded. The suggestion of Garbe and H.C.Ray Chowdhury that the Brahmins identified Krsna with Visnu

Visnu to save Hinduism from the active propaganda of Asoka for Buddhism, has been discussed in detail and shown baseless (P-13-15). The origin of the theory of the Avatara has been traced to the Rigveda and the existing opinion on it has also been controverted (p.16-17).

In the Chapter IV the date of the Bhagavad Gita has been discussed and it has been shown for the first time that the Gita was referred to by Asvaghosa in his Buddha Charita. So the lower limit of the Gita is the first century A.D. but not the 4th century A.D. as believed by Teland, Garbe, John Davix, Satyendra Nath Tagore and others.

In the Capter II, Section I, Krsna's birth and career as stated in the Euddhist Ambattha Sutta, have been given. This material remained unutilised before. The available epigraphic and archaeological evidences and foreign references have been fully utilised in this investigation as far as possible. In the concluding chapter VI attempt has been made to present Krsna as a <u>True Representative Man</u> having uncommon strength far out-weighing his human weakness. Like Bankim Chandra I did not seek in Krsna an "Ideal Man", nor have I found in him "a pious hypocrite" like F.W.Hopkins. In view of the preponderance of his uncommon virtues over his human weakness Krsna is regarded the greatest among the great.

isolated fact but as a part of the great story of the Indian Man who came into being out of the racial fusion in the Vedic period, absorbing influences from his Millieu and whose current of life has been flowing into eternity through many chequered phases of a long history. So it is not difficult to recognise in the story of Krana the old favourite legends and myths of the Vedic gods reappearing in new forms, the parallel of a story of the Indus Valley Civilisation in the Puranic episode of the Yamalarjuna tree and probably also

in the Yoga cult, and the flower rituals of the non-Aryans mixed with Vedic Homa or Fire ritual. It may be admitted that Krsna is regarded as historical person, a representative true man in the conclusion and the relevant reasons thereof have been given.

In my discussion I have not included the story of Rādhā. For "The romantic Rādhā legend with all its ramifications and local variations was developed during the second half of the first millennium A.D., over 1500 years after the days of the historical Krsna, from the earlier story of his sojourn as a child and a yough with the nomadic herdsmen of Vrindāvana and likely pretty love affairs with their girls during the period, his asylum with them. (J.R.A.S.(8) Vol.XVI, 1950, P-82 "Kṛṣṇa Dyaipāyana and Kṛṣṇa Vāsudava -Dr.S.Ā. Chatterjee).

It has been also shown that the erotic element in the Krsna legend of the Puranas owes a great deal to the Vedic legends of Visnu (see page-15).

I acknowledge my deep debt to my respected teachers Dr.S.K.Chatterjee,M.A.,D.Lit., Dr.Sukumar Sen, M.A., Ph.D., and Dr.J.N.Banerjee, M.A.,Ph.D. for valuable suggestions and constant encouragement I received from them.

Dated:

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the 26th January, 1965.

# CHAPTER I CHAPTER I

#### THENA IN THE VEDIC LITERATURE

- 1) There is mention of one Krsna in two Suktas of the first Mandala of the Reveda (R.V.1.116.23: B.V. 1.117.7). The story according to Sayana is that one Krsna's son Visvaka recovered his dead or lost son Visnapva through the grade of the rods Asvins. It is to be noted in this connection that R.C.Datta in his Tengali translation of the Raveda wrote by mistake 'Visvakaya' for Visvaka, which is the dative of the a later. This mistaken reading 'Visvakaya' was adopted by R.C.Roy Choudhury (faterials for the Study of the Early History of the Vashnava Sect.—2nd Edition—P.36), and S.K.Dey (Asnect of Sanskrit Literature P.32) J.H.Banerjee (Pañcopāsanā—P.43) and others in their discussion on Krsna. But Sayana in his Ravedic commentary uses the correct reading 'Visvaka'.
- ii) There is another Krana whom the author of the Anukramani styled as Krana Angirasa who composed three Cuktas in the Eighth Mandala of the Reveda in honour of the rods Asvins(F.V. VIII 9. 85; 86;9,87). In H.V. VIII 85,3-4 the sage's name Krana actually occurs.

"Ayam Vam Krsna Asvina Eavate" (This Krsna invokes you Asvins)
The name of Krsna Angirasa occurs in Kausitaki Erahmana and
Kathaka Samhita (i.1). Dr. S.Radhakrishan says that Krsna Vasudeva
is the same as Krsna Angiraso and that he possibly composed the
S5th hymn of the eighth Mandala of R.V. (GF R.C. Page-26 footnote).
The tradition of Krsna's being a seer is fully known to the mux
author of the Mahabharata. In her eulogy of Krsna, Praupadi
calls him the best of the sages. (Atmadarsana trintanam
risinam asi sattamah M.B. III. 12.56).

iii) Sāyana in his commentary on the M.V. alludes to a black demon (Asura) named Krsna living on the bank of the River Amsumati with ten thousand followers. As he was a tyrant, he was killed, flayed and burnt by Indra for his

oppression along with all his accomilies. The story seems to be actually told in three like of the eighth bundala (P.V.VIII,96,13-15). In T.V. 1.101.1: and 22.21.7 the demon Rysno is also mentioned. F. Tattvabhusan and Br. D.F. Thandarker following Payara see in this a reference to Irsua a non-Aryan chief who was whiting on the bank of the Arcumati(Yamuna) with ten thousand soldiers and was killed by Indraffrena and the Gita, mage 37) C. Tattevabusan; form Asmosts of Armient Indian Calt Pr 82-93, D.D. Thaniarkar. It is interesting to note that the authors of the Puranss depict the Child Irsna as a Poy Pemon who kills the demonoss Patana and other agents of Kamsa including the westlers and the electrants, unlifts the mountain for archans and does other wiraculous deeds, The. Ambetile Sutta, one of the early Tubilet texts, desicts Grana as a levil (pickisa) in his infincy end as a sago(isi) in his manhoof. The author of the M.S. records the heursay about the miraculous dee's performed by Krana from his very birth (Kara-nyarica yanyasya jammarrabhriti ahimmtah ... I 38. 13-4) and "yani Karmani deve tyon vale eva-1.8. ICI. 12-42-45). These textual data prove that concepts about a descen Trapa as well as a sago Krona were current in much earlier times. It may indicate that they were based on one identical Trana. Or it may more plausibly show that the traditions of an earlier Krena were coisted on a Krena of a later period.

- ty) In the Aithreya Aranyaka (TIT 3.6) sention is made of one Trans Harita, a teacher.
- v) The name Vasudeva conurs first identified with Visnu Marayana in the tenth Prapathaka of the Taittiriya Aranyaka (K.1.6.) "Taray inaya videnthe Masudevaya dhimabi tan no "isnub prachedayat. (1.8. let us know Marayana, meditate unon "asudeva so that Misnub should lead up)".
- Vi) The Chindyorya frantsad (II.17.6) centions one Krsna, the son of Devaki and a runil of thera Indiasa from whom he learnt a new interpretation of the bunan life symbolised as a Soma sacrifice, which is as follows: When one bungers and thirsts and does not enjoy himself, that is a menaratory

consceration ceremony (dikaa).

- 2. Then one cate and drinks and enjoys bigself then he joins in the Thasada comemony.
- 7. When one Laught and cats and practices sermed intercourse then he joins in the Chantland Festitation (stuta fastra).
- Austerity (tamas), alms-riving (danam) unrightness (arjavam), harmlessness(ahimsa), truthfulness, (satyavamam) these are one's gift for the priests.
- 5. Therefore they say he will procreate (so systi). He has procreated (asosta); that is his rebith(numaratma?ana). Death is an ablution after the ceremony.
- 5. When Chora Angirasa explained this to Krana, the sonof Devaki, he also explained, for he had become free from
  desire In the final hour one should take refuse in these
  three thoughts:-

You are Indestructible (Aksitemasi), you are the unshaken (acyutamasi), you are the very essence of life (pranasamsitamasi).

On this point there are these two Pigverses (F.V.VIII. 6.30; 1.50.10).

7. "Proceeding from primeval seed, the early morning light they see, that gleemeth higher than the heaven. From out of darkness all around, we, gazing on the higher light. To gurya, God among the cods, to Surya, Cod among the gods, we have attained - the highest light, yes, the highest light. (English translation of F.T.G. Nume in the Thirteen Principal Upaniseds).

The teachings of Chora Argirasa imparted to Ersna may be sugged up thus:-

- i), a symbolic interpretation of the Vedic sacrifice as function of life.
- ii) the importance of the practice of the following five virtues (vig: Absterity (tanas), alms giving (danam) upropheness (Arjavam), harmlessness (Arjavam) and truthfulness

(satyavacanam).

- iii) importance of fixing one's last thought on these things, namely the indestructible, the unshaken and the essence of life.
  - v) Praise of the sun.

to Arjuna in the Cita. In the Cita there is the symbolical interpretation of sacrifice (iv. 24-33), the five virtues are stated as diving merits in Xvi(1-2), the importance of the last thoughts is inculcated in viii. 5.10; the onithots alsara and achyuta are also found. In the traditional communication of the original doctrine of Yoga to Vivasvat or the sun-rod is found in iv.1; the meditation of the sun-is instructed in viii.9.

It is to be noted in this connection that scholars widely differ as to the identity of Krsna Devakioutra of the Cha. U. and Krsna Devakioutra of the Evic and the Puranas.

S.K.Dey doubts the identity (Aspect of Sanskrit iterature.

PP-32-53) on the following grounds:

- t) that Krsna as a seer of the Vedic mantras or as a nupil of Auganisadic seer Chora Angirasa is not found in the Enic and the nuranas.
- between the teachings of Ghora is Angirasa and the instructions of Krsna Vasudeva to Arjuna are doubtful. These objections may possibly be contradicted with the following reasons:

  (1) In 4.9. ii.12.56. Ersna is praised by Braupadi as the best of the Sages who have seen the soul (atmadarsana-triptanam risinam asi sattamah). So the tradition of Krsna being a seer is not unknown to the author of the 4.8. Ersna is traditionally regarded as the author of the Phagaval Gita which is known as the Phanisad of the M.B., the fifth Vela. In the Branisad the teacher is addressed by the mubil as Thagavat (Chā.T.1.11.1). Similarly in the B.G. the disciple Arjuna addresses Krsna as Thagavat. The very name suggests, Fita is a Upanisad, besides the

incorporation of Umanisadic tenepts in it, stated above. The Umanisadic mode of a dialogue between a teacher and a student is also followed in it.

In the Imbattha Sutta, Trana is called a same(isi). In the M.B. Trana praises Ingirasi Srati as the

best of the Sruties (utterma sruti - 1.8. viii.69.95).

In the P.V. N-78.5. Angirasas are mraised as the singers or seers of the Saman. Wisvarura Angiraso na Samabhis, and (Angirasam Samabhih stuyam a nah P.V.1.108.2).

In the G.T. (10/22) Trans araises the Samaveds as the best of the Vedas(Vedanassamaveds, smi).

This preference seems to be due to his respect for. the precentor's family.

Epic are Nahusa, Yayati, Yadu and his four brothers. These names frequently occur in the Rigreda. In R.V. 1.108.8 the names of Yadu, Turvasa, Trubyu, Anu and Turu occur together. (RV. N. 30.17; V. 31.8; V. 21.12; V. 45.1; N. 46.7. VIII. 47. VIII. 10.5) There is no reason to think that they are different from their name-sakes in the great Thic and the Turanas where Trana is stated as sixth in descent from Yadu, son of Yayati and grand son of Tahusa. So the name of Krana Vasudeva, son of Devaki may reasonably occur in Cha. II and Taittiriya Aranyaka. This fact does not may annear to have been noticed by any provious writer.

A Vedic tradition reamearing in the Tahabharata and the Puranas may be accented as penuine. It is said in the N.T. (Cr. Ed.) 1.1.204) that the Yeak should be studied with the help of the Itibasa and the Puranas( Ttibasa-Turanabhyan vedam samunabrihayet.)

This seems to suppose the continuity of Traian culture and tradition. The Ramayana and the ahabharata are self-styled Itihasas and Puranas.

In the next sections an attempt will be unde to show the continuity of Indian culture as found in the Krsna saga.

viii. In A.V. viii 6.5 there is mention of killing one Asura that is black and hairy.

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#### SECTION II Athe RECURRENCE INFLUENCE INAKESHA STORY (A) RECURRENCE OF VEDIC WORDS AND PHRASES

- i. The terms Krsna and Arjuna are found together in the senseqblack and white (VI 9.1; X 21.3).
- 11) In R.V. (I.16.23; III 44.5), Indra is called Arjuna and Dhanañjaya (IV 45.13). Indra and Vicnu are stated to be intimate friends (Indra; sya Yujya; sakhā (R.V. 1.22.9). Visnu is called Gopā (III.55.10). This epithet is also common to other Vedic gods.

In the Epic Krsna and Arjuna are described as class friends. Sisupala as traducing Krsna, calls him a Gona (cowherd).

- iii) The term Visvarura (Omniform) is frequently used in B.V. as an adjective to different gods. In P.V. Visnu is stated to possessolarse body (P.V. 1.155.6 brihaccharirah). In the Gita (XI) and also in the Enic Irana adonts Visvaruna or omniform. This is due to his identification with the Vedic gods.
- iv) The terms 'yoga' (gain) and Ksema' protection) are Vedic (%. VIII 86.8 sam nah Kseme sam II yoge i.e. let there be neace in pain and protection). (P.V.X 130.1. yoga Kseme Va adaya etc.). These w words occur in the Gita (IX.22).

- V. In the B.G. Krana is called Bhagavan, as in the R.V. the god \*\*
  Bhaga is called Bhagavan(Bhaga eva bhagayan astu R,V,. VII.42.15).
- Vi) The term maya (Occult power, deceitful skill, craft) is Rgvedic.

  It is possessed particularly by Indra and the Asuras. Maya as occult

  power of Krsna is described in the Epic.
- VII) Other Rgvedic words that deserve notice are 'Pancajna' and 'Pancajanya' which occur in Krsna legend. Pancajana 'seems to signify the five tribes represented by the five sons of the king Yayati mentioned in R,V(I. 108.8) or the common people. The word 'Pancajanya' seems to mean beneficial to the five b tribes or born of the five tribes (R.V.VIII 7.63; VII 72.5.). The name of Krsna's conch-shell is 'Pancajanya'. He sounded it for the benefit of the common people or for the descendants of Yayati. The word is derived in the Vartika of Katyayana (G.4th century B.C.) under Panini (IV 3.58). This may point a to the date of the Episode of Krsna's killing the demon 'Pancajana.
- Viii According to Bandarkar the term 'bhakti' in the sense of devotion or worship, first occurs in the Svetasvatara Upanisad (VI.23) (V.S.M.R.S. Edn. 1929,page-40). But the word bhakti' actually occurs in R.V.VIII 27.11 (bhaktaye) (dative of the term) most possibly in the religious sense of devotion or worship .(I da hi va upas tutimida Vamasya bhaktaye, i.e. O gods, I offer you this prayer for the sake of worship of, or devotion, to you who are adorable). (See page 108 for detailed discussion). The word bhajamahe accurs (worship) occurs in R,V.1.156.3 in the Visnu Sukta besides other hymas. It seems that Bhagavata cult may have borrowed it from the R.V. but not from a later Upanisad as generally supposed. This fact

#### CHINEWEAR- H

The Influence of Medic Logends upon Mrsna Ctory

In the Bric and the Puranas Krsna is recarded as an incarnation of Visnu of Tisnu Himself. Krana's identification with various other gods like Indra, Varuna, Asni etc. and Wedic mersons, Bhriau, Usanas etc. is stated in B.Q.(X). So the ascription of the legends of the Vedic gods to Krsna who was not only identified with them but who also supersoded them, was inevitable to prove his identity and superiority. This identity seems to have been complete before 200 B.C., as the Vedic sunbird Caruda was used in the Besnagar Garudadwaja millar of Heliodoros to slorify Vasudeva, the god of rods (devadeva). This is also proved by the evidence of Caittiniya Aranyaka (c.3rd century 7.C.) in which Vasudeva is identified first with Visnu and Marayana. A few legends of the identified individual Vedic gods are cited below to justify my views:

#### (A) INDRA:

Indra is the national hero of the warlike Vedic Aryans. Some of the enemies and victims of Indra are also in some way or other Krana's enemies and victims. So Indra seems to foreshadow Krana.

- 1) A RV.IV. 18.8 states that in ediately after Indra's birth, the she-ghoul Tusava devoured the newly born babe. Water sustained his life. Then he killed the demoness and came out of her belly by dint of his valour. This seems to be the source of the infant Krana killing at the she-ghoul Putana.
- ii) % P.V. II 15.6 and K.73.6 state that indra broke down the warmy (marah) of the Dawn with his thunder holt (vajrenānah Heagah samminesa). This seems to be the basis of baby Trana's breaking the cart.
- upon the fray with the demon of drought, very often called by the mane of Writra, the obstructor and also frequently styled the Servent or Dragon (Ahi). Indra strikes Writra with his bolt on his back (1.32.7), strikes his face with his weapon. He smote the dragon that lay on and obstructed water. This seems to be to the prototype of the legend of Arsna's quelling the servent Taliya hidden in the waters of the Jumna and thus making waters fit for use. Dr. X J.W. Sanerjee reads in this the defeat of the Physically by the Ersna cult (C.F. Tanconasona P-7).
- atrial demon Samuara and shattered his forts. In H. 7. Krsna's son Pr/dyumna killed a demon called Samuara. Indra also shattered the forts of the aerial demon Susna, the forts that were moving (cayisnam R. V. VIII. 1.28). This reminds us of Krsna destroying the flying and aerial fortress of the demon Salva in the M. 3. VIII. 20-22,9-10).
- v) Indra slew the minor friends Dhumi and Cumuri(F.V.II 14.6), while Krsna Milled the Ass demon Dhenuka and the wrestler Cānura. The names are similar.
- vi) Indra is called Govid, Gonati; Frana is known as Govinda with which means in "L.V. the lord (Indra) of the cows.
- vii) Indra made the suffering earth strong (vyathamanam brithivim adrimbat F.V. II 2.12). In the Paranas and in the Thic the earth brays to Indra and other gods for relief from obsersion of the tyrants.

viii) MR.V. 1.100.15 states that the gods, men, and others could not gauge the limit of the power of Indra. This echoes the story of tethering the infant Krsna with a rope, for Krsna's mother Yasada in the Bhagavata, could not bind him with ropes.

ix) %R.V. 1.130.9 states that Indra threw at the demon the sun's discuss (cakra). Ersna too, being identified with Indra or the sun, uses the solar symbol chakra(wheel) as wearon to kill enemies.

(eckipsed) the wheel of the sun (musaya Indra suryam) for the sake of the sage Kutsa and his followers in their battle with the enemies. This reminds us of Krsna concealing the sun during Arjuna's battle with Jayadratha m in M.R. (VII 146.67-68), and of the wheel of Karna's charlot sticking to mud in the battle field. Other hymns also state that Indra steals the dawn with the sun (II 20.5) and he opened the darkness with the dawn and the sun(1.65.6).

xi) It is stated in R.V. that Indra supports the earth and the sky (2.17.5) and holds asunder heaven and earth (X. 69.4). This rewinds us of Krena holding up the Govardhena mount.

that seems to exert profound influence upon the Epic Krsna is the that Indra kills his crafty (mayin) enemy by means of 'Maya' (craft), occult power, or deceitful means). Indra killed the deceitful demons Susna by means of Maya( Mayabhir Indra mayinan twam Susnam avatirah 1.11.7). He slew the deceitful oppressor Ahi lying on waters by means of maya (Ahim chanam and a sayanam pramayabhir mayinam saksad Indrak R.V.V.30.6). This seems to be the unmistakable source of the legends in which Krsha adopts Maya (deceitful method) or Yoga(occult nower or craft) to put down the agressive rivals who could not be quelled otherwise. The similarities in such cases are

verbatim. Tiz:

i) Thursodhane pursued by the Pandavas A hid himself in a lake by adonting a graft ( laya) in or or to save his At To. Arena advised Kulhistinira to slay him with a craft (laya), as ho was a crafty fellow (layavi). "In Tarbisthirm, I tell you the truth, a craftyfellow should be slain with a craft (Māyāvi māyayā vaddhyah. Catyan atad Tadhiathira (7,7. IX 31,7), we Ersna cited instances that demons were killed by Indra and Bali was confined by Varona with fraw intent means (M.B.Z 31.8). This mention of Indra slaying demons by crafts is reminiscent of Egyedic withs stated above. Scholars, westernd and easter, who want to read history in the logends without accounting for their sources, cannot offer any better explanation of these contradictions in Erspa's couplox character than labelling them as Buddhistic or Saibait interpolation at a later date. (cf. Religious of Tedia - Honkins, " 356, 349 and 388,467). These emisades of craft and deceitful still are neither Buddhistic nor Saibite interpolations. They are the imitation of earlier myths found in the Reveda the monument of Indian culture and source of the Spic and the Purana emisodes. This is thy the author of the ".B. (C. Td. I.1.204) declared that me the Ver'a should be studied with the help of the Itihasa ("nic) and the rurana.

### (n) ASVITE:

Asvine are stated in the "grode as the divinphysicians. Many miraculous deeds of curing diseases of the
Sick and rescring men from imminent peril, are attributed to
then in a large number of Revedie myths. Such myths seems
to be school in Mana levenss.

i) In R.T. 1.117.7 Asvins are stated to restore the lost or deed son Visnanva to the sage Visvaka, son of Trana and to eyes Reprosy of Tosa, the describer of the sage Kaksivan and to give her in marriage. Assign, too, recovered and revixed the five deed sons of his precentor Santinani

from the occean, revived Panikeit born dead and cured the maiden Kuwjā of her machback.

Advine saved the rages Tandana and Rebba from the well where they were thrown down by the Acuras, after wine days and ten nights, rescued Bhujyu, the son of Tugra from the cean and rejuvenated the old sages Cavana. The myths reasoner in the R.V. 1.116.3; 1.187.6; 1.116.4. These myths remind us of Ersna saving the ling Frga from the well (T.D. MIII 70; Bhag.X.66), rejuvenating Muvja, recovering and reviving the dead sens of the precentor from the ocean and reviving Paritait born dead.

#### C) <u>VISNU</u>:

Visnu is celebrated in not more than five whole hymns and in part of another, while his name occurs only about 100 times in R.W. (Vedic Mythology. Methodonell 7.37). His personality is at the same time more important there than would ampear from the statistical stendard alone. To is the intimate friend of Indra, the favourite mandonal code of the Tedic Indians who celebrate him in about 250 hymns. In company with Visnu, Indra slew w Writra (6-20-2) triumfied over Dāsa, destroyed Samvara's 90 castles, and conquered the hosts of Varcin(VII 90.4-5). So Visnu's valour is well known.

i) The essential femine feature of Visnu's character is that he taken three strides, which are frequently referred to. A few of the reasons why he takes his three steps are to save man in distress (R.V. VI 49.13), to bestow corth on man for dwelling (VII 100.4) and to uphold Dharma (righteousness) as he is a Gonã (protector) (1.27.18 ato dharmāni dhārayan). We is the ancient germ of order and ordainer, who is both ancient and recent (VI 1.150.2-3). With Indra We took wast strides and stretched out the worlds for our existence (VI.49.5).

In Krsna of the Epic. Krsna was an unrivalled hero. He took up arms to restore law and order and to relieve the distressed (B.G.IV.4-5). He caused to Will the Murus and their allies, rehabilitated the Pandavas in their paternal kingdom. Jarasandha was slain and the release of the imprisoned king awaiting slaughter, was effected at k his behest. The tyrant Kamsa was killed; max the Jadavas, the Andhakas and the Vrisnis were saved from his oppression and rehabilitated in their home land and Kamsa's father was restored to the throne.

ii) Another trait of Visnu's character is that he is harmless. (Adveso Visnu's R.V. 1.87.10). To his rectter he grants unblemished (aga aprayutam), good sense (sumatim). conducive to universal welfare (visvajanyām) (VII.100.2) (Tvam Visno sumatim visvajanyām aprayutām evayāvo matim dāh).

This reminds us of Krana's roll as a neace-maker in the assembly of Virata (M.B. V.1-5) and also of Dhritarastra (M.B. V.67.115), where he pleaded for mutual good will and noninjury, peace and order. Most probably for these identity of purposes and activities, the Epic Krsna who slew the tyrants, redeemed the honest and protected law and order (dharma), was identified with Visnu. The carliest instance of this identification is found in the Taittiriya Aranyaka which is believed to be a work of the 3rd century 5.C. (E.N.V.S. page 107). Accounting for this identification N.C. following Sorbe (I.B.G.P.18)
Ray Chaudhury observes "Was it the active propaganda of Asoka that led the Vedic priests to identify Vasudeva with Narayana Visnu for the purpose of winning over the Hiagavatas as their allies?" This remark needs examination. Vasudeva Krsna was deified long before the 3rd century B.C. i.e. the date of Aroka. Proofs of the worship of the deified Vasudeva Krana are found in Panini (fifth century B.C.), Megasthents and the Buddhist Middesa (fourth century B.C.). Paning's Vasudeva is no doubt Krana, as he is mentioned with Arjuna.

(PA IV 3.98). The mentions of the deified Vasudeva in Vanini, the great grammarian of the Brahmanic school, proves that he was accented by the Brahmins as a god, most probably Wisna long before Asoka. For Panini mentions the name of the Mahabharata in which "Irsna Vasudeva is identified with Visnu through out. Scholars differ widely regarding the date of the present version of the Mahabharata. Hopkins a regards that the present H.B. was completed before the 4th century A.D. But there are reasons to invite the attention of the scholars, to new facts for revision of the opinion of Monkins. Viz: The last books of the extant 4.8. deals with the family fouds of the Jadavas and destruction of the entire family. This incident has been mentioned by Kautilya as a caution againstindiscipline of the princes. Kautilya's date is no doubt 4th century 3.C. Moreover the first book of the M.B. contains some incidents that are mentioned by Aswachosa in his Buddhacharita (100 A.D.). These facts have been pointed out by ".C. Roy Chowdhary, (Indian Antiquitis and Edn. Page 256). Thus the dates of the first and the last books of the M.B. may be assigned to the pre-Christian periods on the basis of traditional evidences (such as Kantilya's Artha Sastra and Buddhacharita) on the dates of which scholars are almost unanimous. Religious tolerance was the keynote of Asoka's nolicy. So the Vedic priests had no reason to identify the Ksatriya prince Krsna Vasudeva with Visnu and in the reign of a benevolent and tolerant monarch, dear to the gods, (devanam niva) but not hostile to them, as M.C. Roy Chownhury suggests. But it seems probable that the cause of this identity is not religious but political. For the main crisis that the Enic denicts is nolitical but not religious. The M.B. is essentially the sage of the Esatriyas who identified their uncommon Ksatriya hero and leader with Vismu, for Visnu's functions of delivering the sag: suffering buranity and unholding Tharma (law and order ) were realised through a great man (purusottama) like Vasudeva Trana. This identification most

priests and thus maintained the continuity of the Vedic culture, for the new god Vasudeva absorbed the traits and myths of the parlier Vedic gods whose votaries had, then, no cause for revolt. Thus the old wine was served in a new bottle.

Torsover, the deification of man is not unknown in the Vedas. Ribhus are men deified (R.V. 4.33.4; AB.3.30). These deified men were called gods of human nature (Yan Vésyrakitidéváh) (A.D.S. 1.3.11.3). In taittiriya Upanişad (11.21.23) a teacher is called a god). Due to divine inspiration the sage Vanadeva (R.V. TV 3.26) spoke, identifying himself with the spirit. Other sages like Vaikuntha (X 4.49), Vak (X 10.125) spoke in the same way. Ersna uttered in B.C. (X) in the same language. Satapatha Brahmana says that Visnu zi is man (V.2,5,2-3).

iii) EngR. Vienu is said to be a protector of embriols (nisikta-pam) (VIII 36.9) and is invoked along with other deities to promote conception (M.184.1) (Visnuryonim Kalpayatu). This reminds us ha of Krana protecting Abhimanya, as an embrio of Uttara, from the missile of Asvathama.

iv) MR.V. 1.61.7 states that Visnu stale away the coopied meat from the Asuras (musayad Visnu pacatam). This may be the source of the legends of Krsna as a butter-thief in the Buranas.

do not violate Visnu's order. (Urukramah Kabuhah yasya purvih na mardhanti yuvatayah jamutrih). It has been already noted that Visnu is the promoter of conception and protector of embrics. Thus it is quite evident that Visnu's relation with the young ladies is intimate. This may be the source of Krsna's intimate relation with the Gopies, who also could not but respond to his called stated in Turaraw.

#### (P) STAR

In the Reveda there is a myth that some has been brought from beaven (IX 65.27; IX 66.30). The mythe most commonly expressive of this belief, of Some and the eagle. It was brought by the eagle (7.80.2). The bird brought some from that highest beaven (IV 26.6). The eagle brought the Some or mend (madhu) to Indra (III 43.7; IV 18.13). The swift eagle flew to the fone rlant (V 45.5), each tome off the sweet stalk for Indra (IV 20.6). The eagle brought it for Indra throught the air with his foot (VII.71.6). (Vedic Mythology mage -III). This reminds us of the theft of marijuta true by 6 rule for Krane from the garden of Indra to Dwaraka.

#### omannan. C

The Raveda and the Doctrine of Avatara in Arsnacult.

The Phagavad Gita propounds an important doctrine named the theory of Avatara. "Whenever there is a decline of righteensness God takes birth on earth as man, through his divine power called Maya for the protection of the good and the destruction of the wicked and for the establishment of Asighteensnes ". This is known as the doctrine of Avatara. Dr. G.B.Das Gunta says "The Gita is probably the carliest work available to us in which this doctrine is found". (A History of Indian Philosophy vol. II, and Edn. "-625). This view scane to be thestroatd. There are frequent references in the d.V. to Indra and Visnu taking birth on earth as an for the protection of the good and the destruction of the enemies or evil doers. A few instances are cited to more our views:-

t) I 'ear, a Indra, the foremost protector of the good, beneficial to the five tribes (i.e. segment meonle), and enlowed with fame, you are born among men".

( F Kam nu tvā, satratim rancajarjam jātar srinomi vasasam janesu). (B. T. V.72.11).

- ii) "To (Indra) took his birth among mon by dint of his divine nower that humbled the encades" (R.V. VI 19.7)
  (Sa majmana janima manusanan amartena namnati mrasasre).
- iii) In the battle he (Infra) is not a false ren but a renowed one, who works for the lestruction of the enemies and their cities, killed Comuri, Dhuni, Pinru, Camera and Suspan (P. UT 10.8). It is said in the R.V. VI.A7.18) that note assumes omniform by dint of his occult power Maya.

In letter and spirit this has been applified by Kṛṣṇa in the Cita and is well known as the theory of Avatara.

by C. Kurhan Rājā in his Pre-Vedic Bloments in Indian
Thought: "But there is no mention in the Vedas of rods
coming down to earth as human beings". (History of Philosophy,
Dastern and Western, Vol. I, Edited by S. Radhakrisnan,
Second Editlon, P-35).

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REGRAMMATION OF THE BO CALLED CONTRIBUTIOUS OF THE ABURAS TO THE KRSNA LEGIMDS.

The career of the heroic Vrisni Prince Vasudeva as found in the Boic and in the Pro-Christian sources appears to be incongruous with the early life of the cowherd Krsna living as a lover and hero in the cowsettlement at Goicula. So R.C. Bhardarkur observed "The cowherds among whom the boy-god Krana lived belong to a nomadic tribe of the rame of Abhiras. .... They (the Abhiras) probably brought with them the worship of the boygod and the story of his humble birth, his reputed father's knowledge that he was not his son and the wassacre of the . innocents. It is possible that they brought with them the name Christ also, and this name probably led to the identification of the boy-god with Vasteeva Ersna. The Goanese and the Bongalus often pronounce the name Krana as Kusto or Kristo, and so Christ of the Abhiras was recognised as the Sanskrit Krana. The dolliance of Krana with cowherdesses, which introduced an element inconsistent with the advance of morality into the Vacudeva religion, was also an after growth, consequent upon the freer intercourse between the wandering Abhiras and their more civilised Aryan neighbours," (V.S.M.R.S. Collected Works of R.G. Bhandarker Vol. IV. page 52-53).

If is to be pointed out at the outset that in the oldest texts like the H.V. and the V.P. where the Krsna's dalliance with cowherdessesm is stated, Krsna is denicted not as an ordary mortal but as the god Visnu or Tari born among men. The erotic element seems to be the result of Krsna's identification with Visnu whose intimate relation with the young ladies as promoter of concention and protector of embryos and whose influence over the young ladies who cannot violate his orders, have been already shown(vide page 15). So we can not regard this crotic element as the contribution of the so called foreign race named the

Abhiras of the Ist century A.F. The neople among whom the boy Kṛṣṇa lived is described in the early texts like the H.V. and V.P. as the Gopas but not as the Abhiras as understood by Bhandarkar following the lexicon of Amara (C.4th century A.D.) who defines the Ghosa or the temporary encanoment where the cownerds lived, as "the Village of the Abhiras" (4.20) (Ibid P5) Accepting this interpretation of Amara, Bhandarkar regarded the Gopas as the Abhiras and propounded his theory. In the M.B. III, chapts 258-240, the Gopas are mentioned and also called as the Ghosas, who save an ovation to the Prince Duryodhana on his august visit. (Ghosa Dvaitavane sarve tvatoratika naradhipa.) M.B. III 238,19,23). They are expert in music and dance (B.B. III 240.8). But they are never called the Abhiras. The terms Gopa and Gopa in the sense of cowherd are found in the F.V. and in the Buddhist Dhamma Pada viz:

- i) Pra sugopa yavasam dhenavo (R.V. III 45.3) (Good cowherds feed cows with barley)
- ii) Iyur gavo yavasad agopa (R.V. VII 18.10) (The cows unprotected by the cowherd (agopa) went to the barley).
- iii) Gavo yavam prayuta eryo akşan ta anasyan sahajopa scarantih (R.V. X.27.8) (Cows in flock eat barley. I see them grazing with the cowherds (sahagopa).
- iv) In the Buddhist Dhammapada (1.19) we find the term 'gopa' counting cattle:-

"Gopa va gavo ganayan paresam" (He is like a cowherd (gopa) who counts the cowa of others. So the Copas cannot be accepted as a foreign race migrating to India in the Ist century A.D. as suggested by Bhandarkar.

Moreover, Asvaghosa has referred to the renowed deeds (Khyatani karmani) of Krsna (Sauri) and the bashful Comis (Comayosit) in his Buddhacarita (I.45 and IV.14) respectively).

The context of mentioning the Copis is that fiddhartha went to visit the forest called Padmasanda where brautiful young ladies, enamoured of his charming look, looked at him

with eyes full of love. Mis companion cumpared the young ladies with the Copies viz: "Iden navavadhunam vo hrindkuncita cultqueam. Sacrisam cestitam hi syad ani va Conagositam" (IV 14). But Siddhartha did not fall a prey to their temptations. It seems nuite possible that by mentioning the bachful Govis, the Buddhist most suggests the superiority of Middhartha to Krena who is deploted in the H.V. and to V.". as a lover and beloved of the Conis. If our interpretation is correct, then it may be said that Asvarhosa was acquaited with the earliest records on Krsna's dalliance with the Copis as found, in the H.V. and . P. Nost of the 4th canto of Buddha Churita (verses 3 to 55) where Sidthartha's trial 1 Seems to be in the midst of sylvan beauties is described, is a paredy of Krana's snort (Rasa) with the Gopis in the forest of the afore Said texts, Vrindavana as described in the (N.V. (II 90) and V.P.(V.13)), with the set nurmose of showing the superiority of Siddhartha, the great man (Purusottama verse 55) to Krsna (the Purescttan of the R.C.), due to his tripph over those temptations. Similarities in these descriptions are verbatim.

I have already tried to prove that the Comas are not a foreign race migrating to India in the 1st century A.D. and that the PudMhist post (Ist contury) seems to be accuminted with the Copis and the story of their dallance with Krena. So the theory of Christian influence upon the Trana legends as a contribution of the so called Abbiras, locks any plausibility. Mevertheless, the question of Christian influence may boldiscussed. It may be cointed at the outset that there is no basic similarities xb between the lives of Krsna and Christ. The later was neither a hero nor a lover. The Jadavas, the Andhakas and the Trisis among whom Krsna was born were scared away to foreign lands by the oppression of the tyrant Kausa and his father-in-law Jarasandha (M.B. Cr.Edn. II. 13.24-30; Tag X.2.1-30). So it is not unnatural that the baby "rana was transferred to a trusted neighbour for safety. Varunurana (96.266)

notes that Vasudeva transfered the just-born Krsna on the advice of Ugrasena (Ugrasena mate tisthan Yasoda tada dadau). This seems to be the cause of imprisonging Ugrasena by his son Kamsa; not mentioned in any Puranas. Moreover mass political murder is not unknown in the M.B. (II.15-22-24) where it is stated that Jarasandha was used to slaughter the imprisoned Kings. On the last day of the Bharata war Asvatthama stole into the Pandava camp at night and killed the sleeping inmates including the innocent infant sons of Draupadi (see page 71). So we need not presuppose the massacre of the innocents and the story of the humble birth of Krsna and has foster father as Christian influence.

Similarly the Christian origion of the worship of boy god cannot be accepted. A religious ideal of Child-like simplicity of outlook on life is inculcated in the Subāla Upanisad (Bayena tisthāsed bāla · Svabhāvo asango miravadyo, Subāla 13). Similar ideas are found in the Majjima Discourse (Majjima II.PP 24-25) where the Buddha sharply criticises a similar view ascribed to the wanderer Ug ahamana, son of Samana Mandikā, who is said to have maintained that 'child is the very model of moral perfection' (Sampannakuśala) . A European writer unacquainted with the history of such Indian though, would be easily tempted to attribute it to Christianity. (A Mistory of Pre-Buddhistic Indian Philosophy-B. Barua, Calcutta -1921,PP-124-185). It is said stated in the M.B. (III chap. 188-189) that while the earth was flooded Lord Mari as a baby lay in a couch on the branch of a banian tree. So the story of a boy a god is found in the M.B. also.

It may be added that in the Svetasvatara Upanisad(IV.3) a boy (Kumars) and a girl(Kumari) have been described as different as pects of God. This also may suggest the worship of the Boy God in the pre-Christian period. In Panini (5th century B.C.)(2.4.68-na Gopavanadibhyah) the word Gopavana(a forest of the gopas) occurs. This is another proof of the existence of the Gopas in the early pre-Christian period.

## THE LEGEND IN THE WAHABHARATA

#### (1) PARENTAGE

Kṛṣṇa is the son of Vasudeva and Devaki, daughter# of Devaka

In book I of Marivansa (Chants. 25-35) Krsna is stated to be sixth in descent from Yadu, son of Yayati in the luner dynasty in the following order:-

Yayati Yadu Krostri Devamidhusa Sura Vasudeva Krsna

But in Chapters 37-39 of the Second Book (Visnuparvan) of Varivamoa Krsna's pedigree has been traced to Yadu, son of Haryasva, son of Iksvaku in the line of Manu of the solar Dynasty. There Krsna is cleventh in descent from Yadu, son of Haryasva according to the following descending order:-

Haryasva Yadu Madhava Satvan Bhima Andhaka Haivata Hiksa Visvararbha Vasu Vasudeva Kusna

Bhima is stated there to be a contemporary of Rama, king of Ayodhya.

In a generalogy stated in the Mahabharata, Book XIII Chant. 147 Krsna's ancestry has been attributed to Manu's race of the solar line. The order of descent is as follows:-

Manu, Anga, Antardhama, Mavirdhama

Prachinavarhis, Pracheta, Daksa\* Aditya, Manu, Ila (wife of Vudha of the Lunar Dynasty), Pururavas, Ayus, Pahusa, Yayati, Yadu, Krostri, Vrijinivan, Usangu, Chitraratha Sura, Vasudeva, Masudeva (Krana). \*(Megasthenes records Indian tradition that Dionysus (Daksa Prajapati)) was earlier than Heracles (Krana) by fifteen generations (The Classical Accounts of India P-223) (see Chant Page P).

It is evident that this solar line ended after the ninth generation i.e. after Manu the Second, and merced into the lunar dynasty, when Ila was married by Mudha of the same line. This may somehow account for the second Meneglosy given by Marivamsa

tracing it to the solar dynasty which decayed later on.

In chapter 144 of Book VII (Dronanarva) of the Mahabhatara, mention is made of the following genealogy of Krsna descending from the lunar line: Atri- Chandraffoma), Vudha(wife Ilā) Pururava-Ayus-"ahus-Yayati-Yadu-Devamidha-Śura-Varudeva-(Krsna).

From a careful nerusal of the original text, it seems that the link between Yadu and Devamidha is misring, Yador Abhud anvavaya Devamidha iti Srutah (M.B. VII.125.6). For, Devamidha is not called a son of Yadu, but heard of being born in the family of Yadu (Yador anvavaya). If KrOstri is summlie, this list tallies with the first list of Mariyamsa already stated.

#### JATASA TPADITION

According to Pali Ghata Jataka (The Jataka Vol. IV.Ed. E. R.Cowel) Vasudeva (Krsna) was the eldest of the ten sons of Debgabhbha (Devaki?) by Unasagara, younger son of Mahasagara, king of Honer Madhura ('Ittara Madhura).

(2) REFERENCES TO THE STORIES OF MESNA'S EARLY LIFE AND SUBSEQUENT EVENTS:

In his tirade and calumny against (rsna(M.B. Cr. Edn. II. Chapt. 38), Sisunala makes references to the incidents of Krsna's early life viz:- 1) Krsna killed the woman Putana(4), (iii) a borse, (iv) and and ex (7), (v) broke down a wooden cart with the leg(8), (vi) held up for seven days the mount Govardhana like an ant hill(9), (vii) ate mienty of rice during sports on the top of a hill(10), and (viii) slew the newerful Kamsa on whose bread he lived(11).

Sisurala also calls Krsna a gona(cowherd-6), a Dasa or xislave (M.B.CR.EDN/chant.39.1) and a cattle tenderer(vargaralaIbid chant 41.18). Krsna is called the killer of Keshi the
horse, Covinda, in M.B.II 33.39.2; 68.41; III 14.10; 263.8;
VI 23.7; XII 47.109; XIII 149.82; XIV 68.1, 27.11 etc.

One massage of the Mahabharata (Santinora) clearly shows that the same Krsna from Cokula, who killed Kamsa, was the friend and counsellor of the Pandavas and beloed them to

to kill farasandha viz: (M.B. KII, Santi, 339. 90-100; Cr.Edn. KII, 326. 82-92). The translation of the passages is as follows:-

"There willbe (My)advent for the sake of Kampa at Mathura where I shall but down many demons, and enemies of the gods, and make Kisasthali our abode to be called Dwaraka. During Dwelling there I shall kill the demons Waraka, son of Bhumi, Mura and Pitha at the city of Pragjyotisha and carry their wealth to Musasthali. I shall defeat the revered Mohaceva and Wartikeya, well-wishers of Bana and conquer the thousand-armed = Bana. Then I shall kill all residents of Saubha (the fortress of Salva). The death of Kaluyavana, born of Garga's nower, will be caused by me. The mighty king Jarasandha at Cirivraja, being in quarrel with all other kings, will be killed through the machination of my entellect. I shall also slay Sisunala in the sacrifice of Yudhisthira, son of Pharma, in mresence of nowerful kings. Arjuna, son of Indra, will be my intimate friend. I shall reinstate Judhisthira in his own kingdom along with his brothers. So neonle will call us the sages Mara and Marayana bent upon billing warriors for the sake of the world. Thus relieving distress of the earth at will, I shall cause destruction of all Satvatas and my kinsmen and of the city of Dwaraka. Then I shall pass away to the world of Brahma."

## DEATH OF KAMEA AND TRANSFER OF THE CAPITAL (M.J.II. 14. 7-52)

The king Jarasandha by means of conquest is at the head of all solar and lunar dynasties and rules over the central India and breeds dissersion among the subject kings. Śiśunala, Dantavakra, Mamsa, Dimbhaka, Bhagadatta, Purujit, Paudraka Vasudeva, Dhismaka, -all these kings have submitted to Jarasantha on account of illustrious fame. The northern

Bhogas with their eight families have fled to the west for feur of Jarasandha. The Surasenas, Bhadrakaras, Codhas, Falvas, Pataccaras, Susthulas, Fakuttas, Gulindas with the Amtis, Salvayanas, the southern Sanchalas, the eastern Toselas, Tatses, left the northern quarters for fear of Jarasandha and fled to the south. Thus all other Tancalas out of fearofrem Jarasendhas left their own country and flet away in all directions. Then in course of time the foolish Yamsa disregarding the Jadavas married two daughters of Jarasandha, Asti and Pranti by name, and younger sisters of Sahadeva. The foolish Ramsa under the aegis of Jarasandha over-newered his kinomen and attained sumeriority, his oppression becare too much, "e(Tropa and Sankarsana) were wow" annroached by the old statespen of the Chojas who were desirous of redeering the kinsmen and who were tyrannised by the wicked "amsa. I, (Ersna) thon, gave Sutanu, the daughter of Abuka to Akrura in marriage, and accommlished the object of the kinsmen with Camkersana. Kansa and Gunama (his brother) were killed by me and Pana (Tala), respectively. When an attack from Jarasandha was imminent in retaliation we were grinned with fear. Our eighteen best families discussed wat If we quickly kill with big dendly wearons, we shall not be able to externate the army of Jarasandha by three hundred years. Jurasandha accommanied by his valiant army chiefs Tamsa and Dimbhaka, who cannot be killed by wearons, is nodoubt a match for the three worlds, not to sneak of us or the other kings".

\*However, there was a great him named lamsa who was killed by Pama in sighteenth great fight, then the runnum was of lamsa's death sweed. In hearing that Dimphaka drowned himself in the waters of the Jumna, for he could not bear the mange of separation from Hamsa. In hearing the death of Dimbhaka, Tamsa, the enemy, reached the Jamma and drowned himself there. In hearing their death, Jamahamana disheartened and retreated. We then began to dwell

in Tathura in hanninesatt.

"But the wife of Kamsa, being apprieved by the death of his husband, went to his father Jarasandha and nursuaded him to kill the murderer of her husband in revence.

Annohending danger from Jarasandha we following our mast counsel, removed our vast wealth in batches and fled from lathura with all soms and relatives to the west. There we settled at Kusasthall, a beautiful city surrounded by the nountain laivata. Hering stayed there we made remains of the fort not assailable even by the gods, where even our ladies could fight, not to speak of us. There we have been living fearlessly and harmily."

In M.B V. 128. 37-40, the death of the tyrant Tamsa at the hand of Ersna and re-instatement of Herasena, his father as king, are also referred to. Ersna says in the assembly of Dhritarastra:— "The creedy Tamsa, son of Herasena, having usurned the throne of his old father in his life time; fell a victim to death. Forsaken by his relatives, he was killed by me in a great fight for the good of the relatives. Melcomed by us, his relatives, Herasena, Comemost among the Bhoja mulers, was made king, sacrificing Kamsa along, for the good of the family; the Tadawas, the Anthakas and the Vrisnis collectively now prosper in happiness.

# (3) MAPHIAGE OF DEALWADI AND THE NATION OF THE PANDAVAS AT CHAIDAVAPEASTNA. (%. B. T. 17-184; 192-200).

Erana with Polarimo and other Visnis at ended the bride-chooghing ceremony of Drawnadi at the king Drawnad's capital. We recommised by his where intellect the five Pandavas dispuised as Prabmins. Arjuna won over Drawnadi by hitting the target with anarrow. The defeated princes attacked Drawnada and Arjuna repulsed the ettack. Arsna then intervened and pursuaded the defeated kings to disperse. They, too, obeyed Krsna and left the place.

Then Krsna and Galarana met the Pandavas at the Potter's house and made thom brown Afterwards, sent rich presents to the Pandavas on their marriage.

The news of theme marriage reached the ears of Dhritarastra, who then sent Videra to bring the Pandavas back. Then the Pandavas accommanied by Trana, Tiduna, Kunti and Drawadi arrived at Tastinaoura. On the proposal of Dhritarastra and approval of Krana the Pandavas permanently settled at Khandavanrastha in harminess and began to rule over the half of the kingdom.

### (4) MARTIAGE OF STRUADER WITH APJUNA(M.R. I. 211-214).

In course of his pilgrimage as a recluse, Arjuna reached Probhasa don and was received by Krspa at Dwaraka, when the annual festival of the Vrispis correnced at the Taivataka Mountain. During his visit to the fair, Arjuna chanced to meet the beautiful Subhadra, Krspa's sister and fell in love. Trspa noticed Arjuna's love-sickness and advised him to left her away from the road according to the time-honoured custom without waiting for the husband selection ceremony.

When Subhadra was returning to Duaraka after finishing her ceremonial worship of gods at Enivataka, Vrjuna lifted her perforce on the chariot and made escape towards his own city. On hearing this the Trismis and Wa the Walawas decided to marsue his but Krsna approved Trjuna as the best suitor of Subhadra. On his advice the Wrismis brought back Arjuna with honour and gave Subhadra in marriage to him.

## (5) SPOTS IN THE JUINA AND DUBLIET OF THE KLAMPANA POPUST (M.B. I. 215-227, IT. 1-2).

Arjuna and Subhadra having some to Thandavanrastha, Trana arrived there with rich presents. It was surmer, Trana and Arjuna, accompanied by their friends, males and females went to the pleasure-gardens on the bank of the Jumuna, abounding in groves, beast, birds and pleasure-houses furnished with food, drink and garlands. On their arrival they became to make merry. Teautiful young ladies joined the amusement. They began to swim in the waters.

roam in the forest, and indulged in dencing, singing, drinking wine, and loughing. Thus the whole pleasure-gorden was rentered the melodious music and concert of the flutes, and violing and draws.

As the merry-making went on Krana end Arjuna went for away and met the Cot of Fire disguised as a Brahmin who too sought their help to burn that forest as a remedy to the loss of his ametite against the emposition of Indra.

Arjuna arrend. Then the Brahmin(five god) brought from Varuna the mighty boy Gingive and two quivers full of shamp arrows and a chariot for Arjuna and the unfailting discuss called Sudarsaun, the club Marmadaki and set a chariot for Trans. At last fire broke out all over the forest Indea and his host of gods failed to put it out. The whole forest was burnt to ashes. Only \$\mathbb{E}\$ six denizens namely, one Aswasena(the some of Taksaka), Maya, (the architect) and fourth-lizards survived by the grace of Taksa and Arjuna.

Then the architect Taya, at the bidding of Trana constructed an ascembly called Sudharma for Yudhisthira out of gratitude.

### (6) DIATH OF JARASANDRA (M.B. II. 13-23).

really fit to merform the Tajasuya sacrifice as a mark of his paramount nower. Trans were his consent but advised him to nut down Jarasandha first as a measure for success. For Jarasandha was the mighty momerch of central Indra. To conquered and scared away the Yadavas and other neighbouring names from their home-lands. Moreover, he was aided by a host of formidable allies like Sigurala, Dantavakra, Thisquais and other mines from the vanguished king, mostly their kinsmen, confined in the caves of Cirivreja to sacrifice them in the promitiation of Mahadeva.

Yudhisthira at first was dismayed. Arjuna said, "A man of noble birth bereft of valour, is good for nothing, whereas a man of lower caste endowed with courage, outshines all others".

Sheaking in the same strain, Krsna said, "Te cannot say whether we shall die at night or in the day. We have never heard whether a man has become immortal by not joining in a war. Death being inevitable the enemy should be attacked in accordance with military stratagem and after knowing his weak points. But war should not be declared against a superior enemy, arrayed and well prepared. Being well prepared we should attack him by surprise. He attacked Mathura and Killed many of our Kinsmen and made many of them prisoners. If we succeed in killing him or are killed by him in a fight for the redomption of our captive kinsmen, we shall on either way attain heaven. We can be conquered, I am sure, in a duel of physical strength by Phima".

Thus told Yudhisthira took heart and urged Arjuna and Bhima to follow Krsna for this nursose. Inflamed by the untold distress of the captive kinsmen, Krsna, Arjuna and Bhima reached Cirivraja, the capital of Magadha.

At that time Jarasandha was engaged in performing a sacrifice and became emaciated due to fasting. They met him in his malace. Jarasandha observing the anomaly in their dress and appearance wanted to know who they were and the object of their visit. Trans replied that they were Kastriyas and had come to release their cantive Kinsmen from his bendage, as he had acted cruelly by killing many of their relatives and confining eighty six kings for sacrifice before Mahadeva. Jarasandha accented the challenge and wanted to fight with Mhima. Then fierce prestling ensued in the Mall. Finding Jarasandha tired, Krana ironically said, "Thima, a tired enemy should not be tertured but should be treated mildly". Having understood the irony of the speech Bhima attacked Jarasandha with all his might and killed him then and there. Then Krana released the captive kinsmen from the prison and asked them to help Yudhisthira in his Rājasuya sacrifice. They in



gratitude agreed. Then Krsna installed Sahadeva, son of Jarasanda king in his paternal throne.

At last Krsna with the Pandavas returned to Indrangastha.

(7) KUSNA'S UNIQUE HONOUR AND DEATH OF SISTEMAN AND SALVA

(4.B. II. 32-44,47; 50-52; M.B. III.13-20).

When the Rajasu/ya sacrifice commended meonle of all classes and castes were invited minkank and took part. Great feasts continued day and night. On the day of coronation Bhisma made a proposal in the assembly of all guests to honour the deserving people viz: a precentor, a priest, a relative(a father-in-law or or a son-in-law), a learned house-holder, a friend and a king. He also said that every one of them or the foremost among them might be honoured. Asked by Yudhisthira, Bhisma declared Krana to be the most adorable on earth. "As the sun," added Bhisma, "shines, as if eclipsing other luminaries by his brilliance, so Krsna out-shines this assembly by his salendour, power and valour At his behest, Sahadeva bestowed honour upon Krsna. Siśubala, a cousin of Krana and king of Chedi, could not tolerate this unique honour. Sisurala began to cry down Krsna, Bhisma and Yudhisthira and incited other kings to disapprove of Krsna's worship. Then in support of his judgement Bhisma said, "There is none in the assembly who was not vanquished by the valour of Krsna. The reason for our worship is that in him is combined fame, hereism, and conquest. There are two outstanding reasons for Krsna's being the object of universal worship: namely his profound known knowledge of the Vedas and Vedangas (all auxilliary sciences) as well as his boundless physical strength, and as such, he & is next to none in the world. "breover, in him eternally abounded charity, dexterity, knowledge, heroism, reekness, fame, intellect modesty, beath beauty, vicour and joy of the highest order. In short Krsna compines in one, wriest, precentor, relative, learned house-holder king and dear friend". Thus incensed Sisupala with greater rancour

began to vilify Krsna as a milkman (Gona), murderer of a woman, a slayer of a horse and a cow, a destroyer of a cart, killer of Kamsa etc. At last he said, "You are a kow fool, Thisma, if Krsna is really the creator of this universe, as you say, why does he not consider him a perfect Brahmin?". So saying he threatened Krsna and the Pandavas with death. Krsna did not lose composure. He only recounted a series of misdeads permyetrated by Sisunala and this alieflated the sympathy of the kines from him. Then Sisunala Scoffed at the kines and bragged that Krsna could do no harm to him. No sooner had he said, so, than Arsna severed his head with the discuss.

Then the Rājasūya sacrifice having ended beacefully, Ersna performed the coronation ceremony of Yudhisthira by nouring marine water on his head. Finally arena dwelt on the high ideals of a monarch saying "O lord of men, always protect your subjects as your sons with care and affection. Let your friends and relatives rely upon you, as a men depend on the clouds, the birds perch on the big trees, and the rods count upon Indra".

After his arrival from Indrawrastha Trana found that Salva, his cousin, had ransacked Dwaraka during his absence. In order to runish the offender, he attacked the land of Salva and found him taking shelter in a high tower rising above the ocean. In the thick of the fight he got news that Salva had attacked Dwaraka and killed his father. So he was at a lost as to what to do. Then he saw as if the dead body of his father was falling from the tower and he fainted. Regaining his senses he did not see the tower and his father's dead body. So he thought it to be the maya or delusion created by Salva. It last after bitter fight he slew him.

- (7) AFTER EXILE OF THE PANDAVAS:
  - (a) First wirit to Kanyaka (M.B. III.11-24,43) forest.

On receipt of the distressing news of the exile of the Pardavas, Krana along with other Vrianis met them in the Kamyaka forest and gave them consolation by saying that Yudhisthira would be reinstated in the throne after killing Duryodhana and his

followers. He regretted that he could not come to Hastinanura to ston the game of dice, for he was away from Dwaraka to punishing Salva.

### (b) Recestion at Prabhasa (M.B. III. 99-100).

In course of their milgrimage, the Pandavas arrived at Prabhasa on the western coast. Krsna with all other Vrishis received them. Balarama at the sight of the distrest of the pious Yudhisthira and the prosperity of the wicked Duryadhana remarked "Krsna, man does not prosper through piety, nor does he fall down by evil deeds!". Satyaki promised to crush the wicked and to make Abhimanyu king. But Krsna explained to them the high ideal Yudhisthira stood for. Yudhisthira, continued Krsna, embraced sorrow for the sake of miety (Dharma); and he would not accept a kingdom not conquered by his arms. He stood for truth and righteousness and was above greed and fear. Yudhisthiraechoed the speech of Krsna and declared to follow the path of rectitude at all cost.

### (c) Second visit to Kamyaka:

When the Pandavas arrived at Kamayaka forest at the end of Pilgrimage, Krsna accompanied by his beloved wife Satyabhama met them after twelve years. Paying highest tributes to Tudhisthira's lofty ideal, he said "Yudhisthira, righteousness is superrior to a kingdom and penance is necessary for its acquisition. You have got it through truth, sinceraty, self-control, charity and for-bearence. So you are rightly called "Dharmaraja" or king of Righteousness". Then he consoled Draupadi by saying that her sons were quite well at Dwaraka.

### (d) In the Assembly of Virata. (M.B. V. 1-5):

At the end of thirteen years' exile, Ersna with Balarana and Satyaki attended the marriage ceremony of Abhimanyu at Unablavya, the canital of king Virata. Addressing the elder states-mu in the ascembly, Ersna mentioned the richteousness of the Pandavas and the greed of the Eauravas, but requested the elders to indicate

what was beneficial both to Mudhisthira and Duryodhana. He therefore proposed to appease the sons of Dhritarastra and to get back the half of the kingdom for the Pandavas. He did not approve of the pleadings of Satyaki and Drupada for war with the Kauravas without making any other peaceful attempt for restoration of the kingdom but stuck to his policy of peace at the outset. So he said "The Pandavas and the Kauravas, may behave asthey like; but our relation with both of them will remain the same. Drupada on behalf of all should at first send a message of peace to the Kauravas for the Pandavas. If it is turned down, envoys may be sent to all allies for Punishment of Duryodhana". So saying he started for Dwaraka.

### (e) Promise to Become Arjura's Charioteer(M.B.V. 7).

On the departure of Krsna the Pandavas and the Kauravas apprehended war imminent and began to recruit allies on their sides. Duryodhana arrived at Dwaraka to win over Krsna to his side, while Arjuna reached there on the same day for the same nurnose. Finding Krsna asleen Duryodhana took a chair on the side of his head, while Arjuna remained standing with folded Palms and hoad hung downward near the feet of Krsna. As he woke un Krsna saw Arjuna first and then Duryodhana. Having ascertained the reason for their arrival, Krsna said that Duryodhana had come first no doubt, but he had seen Arjuna first; so both of them deserved his help. ""here is a rule", added Krsna,"that the desired object should be given first to the junior. So priority of choice should be granted to Arjuna, the younger one. His m vast army called Marayani consisting of ten crores of the Gonas, would join one side, and he himself, ynarmed and unwilling for active participation in the fight, would join the other side". He then called upon Arjuna to choose either of the alternatives. After much thought Arjuna wanted on his side the non-belligerent Krsna, who was none but Marayana reborn. Then Duryodhana prayed for the mighty Naragani Army; having obtained it, he was delighted with the thought of victory and went away.

(9) Pefutal of Sanjaya's undignified proposal and Feiteration of leading meace, mission(M.B.V.20-29).

An envoy from Drupada visited in vain the court of Dhritarastra who in return sent his minister Sanjaya to Manlavya with a message of rood vill.

Sanjaya out of dinloracy extolled righteousess of Judhisthirs and advised him much to stick to that path without asking for the kingdom and waging war for it. We concluded "If the Lauravas do not restore your kingdom without war, you should better bee your bread in the realm of the Andhakas than regain your kingdom by wasing war and killing men. By the acquisition of the whole earth, you cannot escare death, disease, pleasure and pain. So you should better renounce the world and follow the math of meace and fore giveness". In reply Yudhisthira cited Ersna as the impartial judge to give verdict on his statement, for Ersna wanted their equal interest. Then Krsna addressing Sanjaya said, "I wish safety, prosperity and good of the pandavas as well as the advancement (19) Kramakaxapazzkuszia Karakaxambkaz of the sons of Dhritarastra. I always desire to tell both them to be meaceful. I hear and believe that they too do so desire. But Yudhisthira has shown very difficult restraint as regards kingdom on which Dhritarastra and his sons have set their greedy eyes. So why should not their guarrel grow on? Yudhisthira has never swerved from the math of righterusness. So you cannot find fault with him. In trying to recover his kingdon he is merely doing his own duty but not committing a sin. He is a householder whose duties are manifold. So he cannot be accused of violation of duty. Some say that life's success is attained through work, others holds that it is achieved through knowledge (renunciation) alone without doing any work. But it is a fact that the learned ascetics cannot be satisfied without taking food; so work has been enjoined for them too: Knowledge based on work, becomes fruitful, but divorced from it, cannot be so. Results of an action are seen, such as drinking water quenches thirst. (Thid V.29.7). This law has been made due to the fact that work reigns surreme. He who considers anything (knowledge, renunciation or ascaticism) superior to work, is weak and his view is vain.

Work of action is the law of Nature. As for examples, through work the gods dwell in heaven, the wind blows, the sun and the moon rise up and set down, the fire burns, the earth bears its burden, the river flows on, and the clouds rain. It is through work that Indra became the greatest among the gods and obtained divine kingdom. Sanjaya, learned as you are, you know full well the duties of different castes, so you should not or cannot find fault with Tudhisthira for the interest of the Kaurayas, You should know that Yndhisthira is a regular follower of the Vedas, have performed Ashwamedha and Pajasuya sacrifices, and is well armed with war-implements. If the Pandavas can devise any ways of regaining their lost 'tingdow o' her than war and slaughter of the Kauravas, they shall observe their duties and acquire mevit. If, on the otherhand, they in pursuance of the paternal way of life of the warriors, embrace death for the sake of due discharge of duties, it will be laudable on their part. Please tell me which of war and beace is the bringinal duty of a worrior class. Before you mass any judgement, please remember the respective duties of the four castes as ordained by the law, viz: duties of the Brahmins are in short, study, aga sacrifice, charity, bilgrimage to the holy places, teaching, priest-hood, and acceptance of lawful gifts. The first three are common to the Esatriyas who whould avoid the last three. A Ksatriya should protect his subjects lawfully, do charity and sacrifice, study the Vedas, take wife, and live in the house by doing golden deeds. A Vaishya should study, earn money by agricultu e, cattle-rearing, trade and commerce, he lay it by, do good to the Brahmins and Esatriyas and lead a married life in a house by means of doing good deeds. A Shudra should not study the Vedas, and perform sacrifice, but render service to the other classes marticularly the Brahmins."

Then tracing the origin of war to the greed of the cruel and nowerful tyrants, Krsna said. "As ill luck would have it, have when some inhuman and nowerful desnots were greedy of other's numerty and wealth and took them away byrforce, there brokeout war among the kings, giving birth to various war weapons, like the bow, armour and missiles.

Duryodhana in a fit of Passion thinks lawful what he desires to usure out of greed. A share of the Kingdom really belongs to the Pandavas. Why should they allow others to take away their own nortion? Even their death resulting from their fight on this issue, will be glorious; for FATHERLAND IS STEERIOR TO FREEDN LAND.

"pitram mararajyad vishistam" (Tbid V.20.35)"

Krina then reduested Sanjaya to renort tom the Kamravas the grim resolve of the Pandavas to defend their right, and rediculed Canjaya that he had come to preach sormons to the righteous X Yudhisthira, forgetting totally the ballish behaviour of the Hauravas. Like a true prophet he made a prophecy that united, they world live but divided they would die and disammear. We in his inimitable rhetoric said, "Dhritarastra with all his sons resembles a forest in which the Pandavas are like lions. The forest protected by the lions will not merish, nor the lions sheltered by the forest will die. But the lion shall be killed out of the forest, and the forest, too, be without the lion shall be cut down. Therefore, the lion should protect the wood end the wood should safeguard the lion. In Sanjaya, the sons of Dhritarastra are creoper-like in nature (i.e. weak) and the Pandavas are like Shalatrees. The creeners cannot thrive without retting support from the great trees. The heroic Tandavas are ready to wait upon or to wage war. It is upto Dhritarastra to devise the best course of action. Following the path of virtue, the noble sons of Tandu want neace. Valiant warriors as they are, they are quite canable of making war. I, therefore, request you to fully study situation and submit a true remort to Dhritarastra." Krsna's first speech(M. 3.V. 67-88; 89-115): in the Turu Court: 10)

After denarture of Sanjaya from Unablavya, Yudhisthira with all his friends and relatives, sought Ersna's advice for the safe-ward of his just interest. Krsna, too, proposed to visit the court of the Kurus as neace-waker for their mutual benefit. The reiterated that had he succeded in making peace without Ampairing the interest of the Pandavas, he would have not only acquired merit

bow himselfer but also saved the whole earth from the jaws of ix death. Then Yudhisthira feared Krona's insult from the Kauravas, But Krona did not care of fig for it. It le declared "Neither life-long self-dental(asceticism) nor begging alms is the ideal of a Ksatriya. Victory of death in war is his eternal order. Mealmess deserves no praise. Oh Fidhisthira, you cannot live in weakness. Show your valour and conquer the enemies. For the wicked should be killed like a snake, for the wicked Duryodhana would never give any concession and part with power.

Defor no set out Mysna gave a patient hearing to other Pandavas and ascertained their views. Giving them courage and consolation he remarked, "Chance and human efforts jointly becomes the cause of success in this world. I will do what is humanly cossible but shall not be able to alter the course of chance".

Am "Daive cha mannee chaiva Samyuktam Lakakuranam Aham hi tat Karisyami Param Purusakaratah Daivam ta na maya shakyam karmakartum Katham Chana" (Thid W. 73, 4-5)

At last PraymadI recounted her inhuman insults and mr mleaded for war and death of the Hauravas. She said "To kill a person who does not deserve death causes the same fault as not to kill one deserving death." "Krana, too, giving consolation, assured her that the offenders should may the menalty of death.

Thus having ascertained their respective views, Graa Can one fine morning in the month of Kartika (October) at the end of authorn under the star Revati and the moment called Maitra, took both, finished morning futies and worshipped the sun, and Fire when the Brahmins uttered auspicious words within his hearing (Thid V.77. 6-3). He, then touched an ex, saluted the Brahmins, went round the fire for achieving well-being and started for Mastinanum. When he arrived near Mastinanum, Bhisma accommanied by the citizens and the Kauravas except Duryodhana going forward, welcomed him and led him into the city in a by him procession. Then Ergna was received with due honour in the palace of Thritarastra. After exchanges of mutual courteey its Ersna maid a visit to the house of Vidura, and of his aunt Kunti. We then

went to the house of Duryochena who invited Krsna to take his meals. But Krsna declined to accent the offer and said "fescensers on being successful in their mission accent food and honour. These honour me and my ministers, when I shall accomplish my object".
But Duryochana was not satisfied. Krsna Then said "I shall never renounce my duty(Dharma) for the sake of desire, anger, jendousy wealth, argument or greed. One may take food in case of friendshin and in time5 of adversity. But you are not bleased with us, nor we are not stake. Hone should take food from the enemy was nor should the energy be fied. If is quite unbecoming on your part to envy the Dandavas they are on the right with. A wretch is he who in a fit of massion and anger, intends to quarted with and cherish malice for the virtuous. So I have decided not to northwe food served with evil intention, but shall dine with Vidura". Then he went to the house of Vidura; and took his meals there.

After supper, Vidura said ar anxiously to Grana, "Four "Duryodhana will not listen to your advice. So you should not sneek at all. Just as a singer does not sing before a deal man, so also a wise man should not atter a useless word before a an indifferent person".

earth is now engulfed in calamity. Blessed will be he who will deliver it from the jaws of death. Even if a man fails in his attempt at doing rolden deeds according to his best ability, he will no doubt acquire the merit for it.

"Tharmakaryam yatan shaktya nochet mannoti manavah
Prantobhavati tatnunyam atra me nasti Samshayah". (Thid 7.86-7).

I shall make an honest and attempt for moace. Teartless is he we who does not rush to the resche of his friend in distress according to to his best ability. A man trying his best to dissuade his friend from perpretrating an evil deed even by dragging him by the locks of hair, will be despicable to none. To who does not mediate by all means in the family feeds of the relatives, is indeed not called a friend by the wise. If I make attempt for neace, the immoral and ignorant enemies will find no score to say that, being

able, I have not dissuaded the angry Kauravas and the Pandavas.

This is why I have come here to achieve their common purpose and by doing so I shall not be subject to any censure". Having saying so Kṛṣna went to bed.

Krsna got up from his bed at dawn and finished his morning rites. He offered morning prayer, and libations of water to the manes fed the fire, worshipped the rising sun and put on dress and ernaments. Then on the invitation of Duryodhana he went with Vidura went to the assembly on of Dhritarastra. Paying due courtesy to the persons in the assembly Krsna addressing Dhritarastra said, "Oh Scion of Bharata's race, I have come here to make a prayer that there should be reconciliation between the Kurus and the Pandavas without any loss of heroes.

"Kurunam Pandavanancha Shamah Syaditi Bharata

Apranashena Viranam etad yachitum agatah" (Tbid V.88.3).
Besides this, I have no other beneficial thing to say, for you know everything. You should time dissuade the Kurus from adopting any falsehood. Being born in this high family you should do nonthing contrary to tradition. Please consider the quarrels fruitless and make peace, for the Pandavas will be your friends. If the Kurus and the Pandavas get united, they will rule over the earth.

### EVILS OF WAR

"On the other hand a great holocaust will invariably follow from war. What good will your Majesty find n in the annihilation of both? Please tell me what you will find, if the Pandavas kill your sons or be killed by them. Heroes and warriors, they are all at daggars drawn. Please come to your senses and save the world and its people and rulers who are innocent, charitable, bashful, docile and highborn".

Then Krsna reported to Dhritarastra in particular and the members of the assembly in general the message he brought from the Pandavas: "They have said," In obedience to your orders, we have suffered distress along with our followers for long thirteen years. We have observed our m vow with the conviction that you, being our uncle, should also keep your promise, fulfill the pledge, you, too,

should now keep it was so that we can amoregain our portion of the kinddom after suffering a great deal!

### DETER OF THE TOURS

"Moreover, the righterus councillors should not do evil.
For death over-takes the merbers of that Assembly where virtue is ever-ruled by vice on truth is eclimsed by falsehood before their very eyes."

Tanyata Traksamananan habastama Sabhasadah (Thil. V. 27.4)!

If virtue is describentaryod by vice in the Assembly and its members do not remedy it, the members thousalves sill be doomed to death.

Viddho d'armo' hyadharmena Sabhem Yatra "ramodyate Mole Tasyo shalyam Wrintafi Viddha Statua Sabhasadah (Ibid. V.es.49).

This the rivers felling trees of the bank, Dherma (Pichteousness) itself will kill those silent spectators". Essa continued, The Pandavas keeping silent in pursuance of virtue, have spoken the true and just words in demand of their part of the kingdom. That else can I say than the transfer to of the same?" About "Krana continued," The Dhritarastra return to the Pandavas their paternal perperty and enjoy pleasures with your constant that have your desires fulfilled,"

It last Dhritaractes shoke. He admitted the truth of Trana's speech but convessed his atter relatessness and disobedience of his sons. He, therefore, requested Kasna to pursuade Duryodhana by riving him advice like a friend.

### 11) THE STUDIED SPEECH OF KRANA(M.B.V. 115):

Then Kring said, "Please lend me your ears, Duryodhana, for the good of you and your followers. You are born in the great family of the wire and yourself endowed with knowledge, character and merits. You should, therefore, undertake to be form it noble deads. I, therefore, beceased you to make beace with the Tanjavas who are wise, heroic, comparious an' learned. Learned and born of blueblood, you should abide by your marents. Advice of the father is considered to be good by the wise, and mer in need remember 4.

Conciliation with the Pandavas is also bleasing to your father and his council if ministers. You should, Sir, agree to it. We who will not act water the advice offered by the friends, will be killed of the end. But the who will listen to and follow their wholesome advice even by the rejection of his own views, will enjoy hamminess in the world. Te who does not accent the advice of the well-wishers due to its apposition but follows the reverse, will afterwards fall victim to the enemies. Warth renounces him who follows the dishonest, nursues a bad nolicy, rejects the precents of the honest friends, despises the relatives and welcomes of er peoples. You are making enmity with the heroes but expecting protection from the feable and foolish persons, who else but you on this earth desires self-defence from others, quitting vis own relatives? The wise take to work to achieve virtue, wealth, and desire. Failing to attain the three they serve virtue and wealth. If only one out of the three is to be proferred, the best man follows virtue(dharma), the middle man chooses wealth, the bone of contention, and the worst man solects desire. The can who wants to get wealth and desire should follow wirtue at the out-set, for wealth or desire never deviates from virtue. The wise call wirthe the only means of acquiring wealth and desire. A man desirous of setting wealth and desire through virtue, prospers like fire in a bundle of dry hay. But you desireke to acquire the kingdom by foul means. He who mishehaves with men of good conduct, Lays, axe at him own feet. The intellect of a man whose defeat is not desired, should not no commuted, for free intellect will follow good. A wiseman does never look down upon even an ordinary man, not to sneak of the foremost landavas. The angry man can properly understand nothing. "he landawas shall install you ar crown prince and . your father Dhritarastra as monarch. You should not desnise the incoming royal farture. Please hand over to the mandavas a half of the kingdom and acquire the great fortune."

Krana's grand speech producedagreat effect. W Thisma, Tropa, Tidera and Thritarastra Collowing Krana spoke in waf favour of

neace. But Duryodhana declared not to comply with their sugrestions. He preferred death on the bed of arrows to dishonour of submission. We cited for instance, the maxim of the sage, Matanga:-

"The must show courage but not how down, for courage is indeed manliness. "Even premature death is preferable to submission".

"Udyanshchodera ,na named, "Idyama hyeva namusam,

Anyanarvani bhajmeta, na namedhi Karhichid". (%3.V.118.19)
Refusing to transfer to the "andavas their share of the kinedom,
he concluded, saying, "I will not even part with so much land as
can be measured by the tip of a needle".

REMARK: The quintessence of Ersna's second smeech is - 'Tonesty'y is the best nolicy', and 'Not only the end but also the means of action mustice be good'.

"Unayam dharmamevahu strivargasya vishammate'. i.e. Dharma or virtue or righteousness is called the only means (Vnaya) to the acquisition of the three-fold ends viz: Righteousness, wealth and desire. (M.S.V. 115.39).

12) COUCLUDING SPIECHES, DISPLAY OF DIVINE PORM AND DIPLOMACY UITH KARNA (M.B.V. 119-120; 128; 131-134):

laving heard the insolant words of Duryodhana, Krsna with anary looks said to him in really, "Well, Duryodhana, wait. You shall lie down on the bed of heroes with all your accomplices for a terrible structle is imminent. You accuse me, of my partiality with the pandaras, but let me disclose the facts to the kings present. lein envious of the fame and fortune of the Pandayas, you constired with Shalami to play dice with a view to ousting them from nowers. Otherwise, how could your mious and innocent relatives come here to play dice? The same of dice destroys sanity of the honest and gives rise to distress and descension among the dishonest. The else than you could produce, brother's wife in the crowded as embly and outrage her modesty in the most filthy language? You, carefully contrived in vain to burn them to death along with their mother at Varanavata. You tried in vain to kill them by administering roison in food, by snake-bite and other heinous means. You are being mensatedly advised by your sumeriors to make meace, still you turn a deaf ear to them scornfully. Rath 43

But you abhor it. That else than your fault can be the cause of your reductance?"

Duryodhana to make peace with the Pandavas without dolay. He even went so far to threather Duryodhana, that if neace was not brought about, he should fetter him and Karna and hand them over to the Pandavas. Being wounded by those neverthery words, Duryodhana left the Mall and his brothers and followers followed him.

At last Krsna addressing the senior statesmen Dhritarastma Bhisma and others said, "It is a great breach of duties on the part of the elder Kurus that 'my they have made a fool king, whom they cannot control, I like to tell you some facts of experience, which, if faithfully followed, will usher in en universal welfare. You know that the wicked Kamsa who seized nower from his old father Ugrasena, was doomed to death. Ransa, forsaken by all friends and relatives, was killed by me in a great fight with the home of doing gord to all Kinsmen. Then we, all relatives, mecowelcomed Berasena and Wriseis, -beins-united, reinstated him as king. All the Yadavas, Andhakas and the Vrismis, being united, sacrified Ramsa for the good of the whole family and have been growing in happiness. (M.B.V. 119.40) -. You too, should put Duryodhana, Karna Chakuni and others into chains and hand them over to the Candavas. One should forsake one man for the interest of the family, the family for the benefit of the village, the village for the welly-fare of the country, and the country for the good of the soul. 'h king, please arrest Duryodhana first, then make peace with the "andawas. Ser that the Knatriyas donot perish for your sake".

On he wing the rilent speeches of Trana, Dhritarantra brought Candhari and advised her to Pursuade her wicked sons to make meace, Duryodhana, too, was called in. She, then, advised him to ahide by Krana who would do mood to both. But he did not respect her withes. He, on the other hard, again was walked out of the as embly and born to make a conspiracy with Chalmini, Karna and others needlized out side. They apprehended that Krana, with the help therefore

of Dhritarastra and Phisma, might arrest them. They, therefore, contrived to arrest Ersna first and then to kill the rest enemies the in the absence of Krsna.

Suspected

Satyaki inferred their i evil notive and inform Krsna of their evil design. Then Krsna pave a warning to them in presence of Dhritanastra.

Then Duryodhana was brought in Dhritarastra rebuked him and said that his base effort to canture Krona was impossible. Then Krona reminded Duryodhana that he was not alone and unaided. To said that the Pandavas, the Andhakas, the Vrisnis, the Adityas, The Vasus and the Rudras were also present there. Then he burst into loud laughter and thumb-like small and fiery gods shot off from all his limb. There emerged all around from the two nostrils, eyes and ylears, terrible and emokyflames of fire. Pays like those of the sun were found radiating from his mores.

Taying seen the terrible form of Krsna, the kings gripped in fear, shut up their eyes. Then Krsna left the hall with Satyaki Vidura and other followers. Then Krsna met Kunti and told her that his peace-mission had utterly failed to the opposition of Duryodhana. Then Kunti said to Krsna that Tudhisthira should by all means regain the lost kingdom and wage war for the purpose.

At last bidding farevell to all, Krsna, took Sarna in the chariot for parley and m set but for Unanlavya with Satyaki.

DIPLOMICY "ITH KAPNA (M.B.V. 131-134):

Was born to Kunti before her marriage and as such he was lawfully the eldest son of mandu and entitled to the throne. We, therefore, Zrequested ZKarna to accommany him and become king according to law. He also himself, the mandayas and the Vrisnis would been him and he would rule over the earth.

But Karna declined the offer and said, "Kunti mave me un through the advice of the sun in a way harmful to me. Then a charioter ricked me up and his wife reared me later on. They are my marents and I am, too, their son. You can I give up my duty towards them? Moreover, I have many beloved wives, sons and

and grandsons. So I cannot sever my relation with them for the many take of earth and wealth or out of fear. I have been enjoying a kingdom under the nationage of Duryodhana for these long thirteen years. At this critical hour I cannot in any way desert Duryodhana my henefactor, who counting on no has been negrated for the war. Still I do not disbelieve the sincerity of your proposal; for the Pindavas are under your control. But I do request you, Ersna not to divulge the fact of this secret discussion. For, should will yudhisthira know me to be the eldest son of Eunti, he shall not fall to accept the throne and the Tingdom consequently will vest in me, and I, too, will hand it over to Yn Duryodhana, I, therefore, desire Yudhisthira to become king."

Taving ascertained Kamma's reluctance, Tesna with a laughter said," To proposal finds no favour with you. To "ou looks don't want to rule over the earth effered by me. Fevertheless, a victory to the Pandavas is sure. Killed on the bootle field, there the warmongers shall attain heaven".

Inspite of Kerna's inchiwation, Tesna reaffirmed that the destruction of the earth was imminent; for his neade-proposal had been turned down by Karna. At the time of mass destruction, concluded Tesna, a bad policy appears to be zero a good one in the mind.

13) DECLARATION OF WAS AND MOVEMENT OF TOOMS ("L.D.V. 13"-VI. 21-23):

On his return to Unanlavya, Trana renorted to Yudhistira the utter failure of his meace-mission due to Duryodhana's down-right rejection, though Bhisma, Drong Tidhura, Candhari and Dhritarastra told him to make pleace by giving half of the kingdom. "Duryodhana on the otherhand", continued Krana" has massed orders upon his allied kings to muster strong at Augustetra, as the start of the day was the ausnicious 'Purya' and they, too, have massed their the eleven divisions of army under loadership of Dhisma. Now, please do that is proper and useful. With a view to bringing about unity of the family and prosperity of the notable, I first applied the nolicy of 'Shama' or conciliation, When it failed, the expedient of 'bheda' or division was resorted to. I, too, showed misracles in the

Karra and Shukuni. When all these failed, I applied the third exhedient of 'Dana' or concession for the Unity of the family and success of the mission. The vicind Dunyadhana did not at all agree to part with even the smallest mortion of land. I, therefore, consider that the last exhadient called 'Denda' or 'ar (bunishment) should be applied to them.

Distening to the reports from Knama, "whitehira massed orders on his brothers to mubilise his erent army of seven divisions, He also appointed 'Drumada, "irota, Dhristofyumna, Shikhandi, Sātyaki, Chekitāna and Thima - commanders of them. Then Krama before minut-fall approved the manor of the seven nemsons already chosen as commanders and the name of DIMES NUMBERS of Commander-in-Chief. His decision was contained with loud cheers from all around". The wellarmed warrioms in uniforms, began to move on. The chief warrioms marched on, including Ingna and Arjuma.

LUNONVI OE A DEFICATE , SUEEL MULLICA

When the am army was thus granned, "udhisthin seacht issaa's best used as to what to do next. Ersna, then reiterated his original that was was the last and only course to be adented to remay the wrong done to them. Itill Yudhisthira was hasitating to make war are with those who were old and who did not deserve death. Then Arjuna reminded himsthe uninited advice of his mather and Yibura as remorted by Ersna that Yudhisthira should remover his ciredom by waring war against the wicked and said that they could advise nothing unrighteens. We also argued that it would not be wise to retreat, after advancing a great deal. Ersna, too, strongly supported what Triura said. Then and there Tudhisthira finally made up his mind to fight with the energies.

On hearing Thisma's appointment as This? Commander, of the Commander, of the Commander, friguna was pade the curvent commander of all chive. The wise Maspa was appointed the leader and charistones of Arjuna. At that time Talament appeared before Mathirthina and said, "a deadly was is imminent. I peresisably commented frigulation was to treat both the Mandayas and the Commands equally but he is

inclined towards the RmA Pandavas for the sake of Arjuna. So the victory of the Pandavas is sure. I, too, cannot live without Krsna. So I approve him. Moreover, Bhima and Duryodhana are my disciples in the art of club-fighting. As such I shall not be able to witness destruction of the Kauravas, I shall, therefore, go away on a pilgrimage to sacred places on the bank of the Saraswati during the war. So saying he ge set out on pilgrimage.

# YUDHISTHIRA'S DESPONDENCY A SECOND TIME AND ARJUNA'S INVOCATION TO DURGA.

As the day dawned, Yudhisthira looking at the immenetrable army of the opponents under the command of Bhisma, was again gripped with fear and despondency and despaired of victory mf in the teeth of opposition from such as huge army. Arjuna, then dispelled his dejection by saying "They conquer not so much by might and powers as by truth, commassion, plety and moral courage. Victory is there where Krsna is. Victory is one of Krsna's attributes, so also is hamility". Thus envigorated Yudhisthira asked Arjuna to draw his forces in bat'le order. Arjuna, too, not se upon the chariot. Krsna, held the reins of the horses and called upon Arjuna to sak invoke Durga. Arjuna, at once got down and chanted, a hymn in praise of the Goddess. Pleased with his prayer, She, appearing in the sky blessed him with victory through the help of Krsna and disappeared. Then Arjuna got upon the Chariot. Krsna, called upon him to charge Bhisma, after destroying his guards.

## 14) THE IMMORTAL SERMON AND REMOVAL OF ABJUNA'S DESPONDENCY AND HESITATION ( M.B. VI. 25-42) ( GEETAPARVAN ):

Arjuna, on the orders of Krsna, drew up the chariot between the two armies. There he saw fathers, grandfathers, father-in-Law, teachers, uncles, brothers, sons, gransdons, friends and kinsmen standing in both the armies to kill one another. Observing them arrayed, he was a so overcome with grief and compassion that he lost control over his body and mind. Due to this complete nervous breakdown, he declined to attack the enemies, preferring his own death at their hands, and gave up his bow and arrows in utter dejection.

Finding Arjuna broken down with mity and soreow, Krsna rebuked him and said that sinking of spirit of atate time of crisis, was indeed disgraceful and unworthy of him. He said, "Vield not to this unmanliness, for it does not become thee, cast of this netty faint heartedness and arise, or 9 onnressor of frest. The soul in inverishable but to the body is nerichable. One should x not, therefore, grisve for what is periobable or imperishable. Further having resard for thine own duty, thou shoullet not falter; there exists no greater good for a Mastriya ( a warrior) than a war enjoined by duty. But if thou does that this lawful battle, then thou wilt fail they duty and glory, and incur sin. Even men will ever recount thy ill fame, and for one who has been honoured, ill fame is worse than death. Fither slain thou shalt so to heaven; or victorious thou shalt enjoy the earth. Therefore grise, ? Arjuna, resolved on batile. Freeting alike pleasure and pain, sain and lose, victory and defeat, set ready for battle. Thus thou shalt not incur sin. If indulaingum in self-conceit, thou thinkest, "I will not fight", wain is this, resolve. Nature will commel thee. That which, through delusion, thou six wishest not to do, 9 son of Kunti, that thou shalt do even against thy will, fettered by thy own acts born of thy nature. The Lord abides in Bordyab the . hearts of all beings, 9 Arjuna, causing them to tuen round by his nower as if they were mounted on a machine. Flee unto Min for shelter with all thy being, O Arjuna, By Wis grace shalt thou obtain surrers meace and eternal abode."

Maving listened to the discourse with rapt attention, Arjuna said, "Destroyed is my delusion and recognition has been gained by me through thy grace, O Achyuta. I stand firm with my doubts discelled. I shall act according to thy word"

### 15) THE CHEAT WAR AT KUFURSETRA ("L.B. Chant. 43-X Ch. 17):

Finding Arjuna standing with bow and arrow, the warriors on the Pandavas side shouted at the topsof their voices and blew out the conches to their thom, up. Then Judhisthira alighted unarmed from the chariot and with hands folded, began to proceed silently towards Bhisma without revealing his nurmose. Being anxious Arjuna

along with Krsma and other Pandavas followed him. When no reply came forth from Yudhisthira as to the reason of his movement, the wise and high-souled Krsma understood Yudhisthira's intention and revealed that he would fight with the enemies after paying due respect to the superiors viz: Bhisma, Drona, Krima, Shalya and others. Referring to the traditional custom he observed, "It is heard heard that the nerson who wages war without showing compliments to the superiors is cursed by them. The man who after paying respect to them makes war, doubtless, attains victory. This is my view".

Then being asked Bhisma, Drena, Kripa and Shalya became exteemely pleased and wished Yudhisthira's victory and bade him wage war. Drena prophesied that Yudhisthira's victory was sure, for Wari was his counsellor. He said, "Whereever there is 'dharma' or righteousness, there is Krsna; whereever there is Krsna, there is victory".

### KPSNA'S SECOJO PARLEYJITH KARNÝA

After Yudhisthira had returned from Bhisma, Krsna went to
Karna, for he heard that Karna had declined out of jealousy to
fight with the Pandavas during the life-time of Bhisma. He requested
Karna to remain with the Pandavas until Bhisma fell in the fight
and wold him to join Duryodhana afterwards, if he so desired. But
Karna did not agree to Krsna's proposal. Then the battle commenced.

FIRST TENDAYS' BATTLE AND FALL OF BHISMA(M.B. VI.Chap. 43-49):

In the first day of the battle disorder prevailed in the Pandava Army due to the death of Uttara and Shweta, sons of Virata. Finding the morale of the Pandavas shaken, Krsna cheered them up and declared that Shikhandi would be the cause of Bhisma's death.

BATTLE ON THE THIRD DAY (M.B.VI Chapt. 56-54):

In the third day Bhisma began to cause havor among the Pandava army. Seeing the destruction of Mudhisthira's army was imminent, Krsna resolved himself to kill Bhisma. He leant down from his chariot and rushed at Bhisma. Then Arjuna followed and held Krsna by the arms. When Krsna was k still advancing, he fell at his feet, arrested his movement and reiterated his vow to kill

Bhisma. Thus being dissuaded Kṛṣṇa returned and got upon his chariot.
NINTH DAY OF THE BATTLE (M.B. VI.Chapt.102-103)

On the ninth day of the battle discomfiture of the pandavas at the hand of Bhisma was decisive. Krsna grew impatient, jumped down from his charibt and rushed to attack Bhisma. Arjuna, too, quickly followed him and fell at his feet and arrested his motion. Yudhisthira then disclosed that Bhisma had formerly promised to give them advice to tide over any difficulties. So he requested Krsna to go to Bhisma and to gather from him the cause of his death and also the clue m to their victory.

Then Krsna, accompanied by the Pandavas went to Bhisma and requested him to divulge the secrety of his death. Bhisma, too, disclosed that he would not fight with Shikhandi who was first born as a female and afterwards turned into a male and that Arjuna from behind Shikhandi would be able to kill him and attain victory thereby.

On their return from Bhisma's camp Arjuna declined to kill Bhisma for he was old and adorable. Krsna, then, reminded Arjuna of his previous vow and urged him to slay Bhisma, for victory was not attainable without his death. In support of Arjuna's killing Bhisma Krsna cited an ancient authority of Vrihaspati, the divine political:"One should put down his maxis assailant or assassin, even if he is senior, old and meritorious".

"Jyayamsam api ched vriddham gunair api samanvitam

Atatāyinam āyāntam hanyat ghātakam ātmanah" (M.B. VI.103.101); Finally he said that the time honoured custom of the Ksatriyas was to fight, to protect and to make sacrifices without malice. Thus convinced Arjuna agreed to kill Bhisma from behind Shikhandī.

TENTH DAY OF THE BATTLE AND FALL OF BHISMA (M.B.VI.104-116)

On the tenth day of the battle Arjuna mortarly wounded Bhisma from behind Shikhandi after reveated onslaughts. Bhisma fell down from his charibt.

TWELFTH DAY OF THE BATTLE ( M.B. VII. 5-70)

On the twelfth day Arjuna attacked the Samshaotakas and the Narayani Soldiers. In the thick of the fight Krsna and Arjuna were so screened by the showers of arrows that the opponents, being unable

to notice them, shouted that they were killed. Even Krsna nershired and in anxiety said, "Arjuna, where are you? I cannot see you. Are you alive?" Thus inspired Arjuna began to extirnate the enemies. In that terrible fight Krsna again pershired and bewildered (moham anunrantah Sasvedashcha Janardanah M.B. VII.25.20). But Arjuna killed most of them. Then Arjuna attacked Bhagadatta who darted an arrow at him but Krsna shielded Arjuna and himself was struck on the chest, At this Arjuna accused Krsna of violation of his neutrality. Then Krsna said "The arrow is an unfailing Vaisnavite weapon formerly given by me. So I have diverted km it for the sake of your safety. Now kill him". Then Arjuna slew Bhagadatta.

On his return from the battle-field at sunset, Arjuna found that his son Abhimanyu had been killed. He began to lament. Krsna, then giving him consolation said "Abhimanyu has died a herog's death. To be a martyr in the front of the fight is the aspiration of all heroes. You should not therefore grieve, for the code has enjoined that death on the battle field is the eternal duty of the warriors". Thus told Arjuna took heart and gave up grieving. He then took a solemn vow to slay Jayadratha, the murderer of Abhimanyu, next day before sunset; otherwise he would give up his own life by fire. Krsna, too, seconded his grim resolve by sounding his conch.

Then Krsna visited Arjuna's harem and gave consolation to his sister Subhadra and Uttara, Abhimanyu's wife. He said, "All beings are destined to death. So you should not grieve for him, for he has attained the true end of the heroes by killing Jayadratha. He should all emulate his glorious example." "Then Draupadi came there and they all fainted. Krsna, too, sprinkled water on them and brought them back to consciousness. He, also consoled them and told them not to lament any more. When they took heart Krsna returned to Arjuna's camp.

THIRTEENTH DAY OF THE BATTLE (M.B. VII.72-158)

At dawn the fight again flared up. Satyaki was over-nowered and about to be killed by Bhurishrava. Krsna noticed it and urged Arjuna to rescue him. Arjuna, then, quickly severed the right arm of Bhurishrava with an arrow before he could deal death to

Satyaki. Then Satyaki beheaded him to the utter disregard of Krsna's dissuasion, for Bhurishrava denounced Krsna, the Vrisnis and the Andhakas as "Vratyas" i.e. (degraded castes) accustomed to vile deeds.

As sunset was drawing near Krsna said to Arjuna "Jayadratha is shielded by six great warriors and it will not be possible to slay him without defeating those warriors for adopting any clever device ('Yoga(). He, then proposed to eclipse the sun by applying some tricksx (Voga) with the idea that Jayadratha mistaking it to be darkness of the night, would come out in joy from the hideout and fall a victim to Arjuna. Arjuna, too, supported it. Then Krsma by the use of his 'Yoga' (spiritual power) created darkness and eclipsed the sun. The rival soldiers shouted, declaring sunset and Jayadratha, too, came out and looked upward to observe the Phenomenon. At that opportunity, Arjuna, on the orders of Krsna mi aimed at the life of Jayadratha. He severed his head by an arrow and threw it on the lap of his father practising penance at Samantapañchaka near by. After the death of Jayadratha, Krsna removed darkness. And the people who assembled there, took it to be the 'Maya' or illusion created by Krsna. Then he blew the conch to herald Arjuna's success.

FIGHT AT NIGHT ON THE THIREEBNTH DAY(M.B. VII.Chapt. 140)

and Drona intensified the attack even after night fall and began to cause havor among the Dandava army. Arjuna told Krsna to lead him near Karna to slay him or to be slain by him. But Krsna did not favour Arjuna's encounter with Karna, for Karna always kept ready the unfailing weapon given him by Indra, to put down Arjuna. He, therefore, sent Chatotkacha, the valiant son of Bhima, to combat Karna. Ghototkacha began to spell disaster among the Kaurava army. Being at bay, Karna killed Chatotkacha with the patent weapon called 'Vaijayanti', Indra's gift, which he had preserved carefully for the death off Arjuna, his formidable rival. Thus he used up the unfailing weapon by the clever device of Krsna. That was indeed the turning point of the war in favour of the Dandavas. For the loss of the divine weapon made

arjuna's life safe but Karna's life unsafe. Shatotkacha's foll cast a gloom upon all except Krona who, on the other hand, danced in the ecotasy. of joy.

#### REMATK:

Sanjaya declared Ersna to be the root of the Pandelav-M "Ersno mulan Pandavanar" (M.D. VII 156.23) and rightly observed "Had Trana be in killed, the whole of the earth would doubtless have gone to the control of Dhritarastra". Tut the attempt could not materialise tue to the outstanding genius and consummate strategy of Ersna.

15TH DAYW OF THE TAPTER ( M.B. VII Chant. 160-16R):

On the fifteenth day the battle again flared un at day-break. Them the very start Drone proved too agressive and irresistible, and Finding the Pandavas at bay, Erona said to Arjuna "While in arms Drone cannot be quelled even by the gods but beroft of wearons, he can be out down by any mortal. So take recourse to some tricks for the sake of self-defence and victory by forseling laws, so that Drone cannot kill you all.

"Asthiyatam jaye Yozo Charmam utsrij; a Pandavah" (M.B. "II 168.12)

It is my settled conviction that if Ashvatthama is killed, "rona shall not fight any more. So let some body, Announce to Drona that Ashwathama (Drona's son) has been sa slain".

Though Arjun could not approved be proposal, yet all, others readily agreed to it and Vudhisthira some how accented it. Then thing killed an elephant named Ashwathama possessed by the king Indra Varma of Malava and proclaimed aloud before Drona. Ashwathama has been killed. On hearing those unkindliest words Prona was over-nowered with grief but some how controlled his emotion with the thought that his son was invincible to the enemies. Nevertheless, he resumed fighting with Dhristadyumna, the alleged cause of his death. As he was causing havoc among the warriors and their elephants and horses, the sages reminded him that he was committing sin by slaying innocent men with divine we weapon unknown to them. They, then requested him to lay down his arms and refrain from the fight. Drona, too, on hearing 54

those good counsels became reluctant to continue to fighta any more. In order to verify whether his son was really killed, he asked Yndhisthira to tell him the truth about it for he believed that Yudhisthira would not tell a lie even for the sake of Suzerainty over the three worlds. At that moment Krsna thought within himself that Drona would nut an end to the pandavas along with their warriors, if allowed to continue his fight. He therefore, impressed upon Yudhisthira the urgency of saving his men from the atrack of Drona by announcing the death of Ashwatthama We said, "In the moment of crisis falsehood should be better. For, to tell a lie for the sake of life is not a sin". As there was no other way of killing Drona, Bhima, too vouched that an elephant of the king of Malava named Ashwatthama had been really killed by him . and prevailed upon Yudhisthira to abide by Krsna's advice, for he believed that if he (Yudhisthira) said so, Prona would nut reliance on his words and refrain from the battle. Though afraid of speaking falsehood, yet Yudhisthira was camer for victory. Thus told by Krsna and Bhima, he at first shouted "Ashwatthama has been billed" armelenhantschwarkernskilled and then uttered indistinctly inalow voice "An elephant has been killed". On hearing those words Orona broke down with grief and could no more fight. We then threw down his arms and gave un his life in meditation. At that moment Dhristadwirna sabred his head from the dead body. Though an old wan of 85, Drona fought valiently like a youngman of 16 for about five days.

To average the death of his father, Ashvatthama threw the unfailing weapon called 'Narayana' and began to cause havoc arong the Pandava army. More the resistance area, the greater became the voilence of the missile. The dead bodies of the victims began to nile up on the battle around. Then Yudhisthira, being dismayed, massed orders for the injediate cessation of hostility and desired to rive up his own life to atome for the death of his own precenter. At that critical moment Krsna, too, with his arms up, called on all war flors to lay down arms and to dismount from the chariots, horses and elephants, for cessation of hostility was the only remedy for the mass destruction of the Tarayana missile which would never kill

unarmed men on the ground. He also warned that those who would even harbour the thought of war, could not escape death caused by the weamon. All but he the arrogant Phima threw down their arms and stood helpless on the ground. Then Brina was encircled with the fire of the deadly weapon. Seeing him engulfed, Krsna rushed to him and forcibly dragged him down from the car against his will and disarmed him. Then and there the Warayana weapon disappeared and the whole Pandava army was saved from the inpending holocaust. When the crisis was over, the fight arain flared up; Ashwatthama once again threw another unfailing Fiery missile (Agnoyastra) which completely destroyed one division of the army. Krsna and Arjuna, too, got into the ring of fire spread by the weapon but came out safely. At the sight of their escape unhurt, Ashwatthama became astonished and looked down unon his veation as shame, when the great sage Vyasa anneared there and ernlained the reason of their escape.

### KESVA AS THE DEVOTEE AND INCARMATTON OF SHIVA

Wyasa Said, "Krsna and Arjuna are the ancient sages Marayana and Mara reborn. In their previous life, Warayana and Nara were the austore devotees of Shiva, and worshipped Shiva in the sphelic (Linga). You (Ashwatthara), too, were also devotee of Shiva in the same birth. You then worshipped Shiva in a white image. You are born of Rudra (Shiva), inheriting his anger and spirit. Tarayana too, was born of Pudra (Shiva) as Keshava for he worshipped Shiva, 'mowing him to be the all-nervading Deity.

"Da eşa Tudrabhaktanhoha Keshavo Rudra Sambhavah Garva runam Thavam rhātvā linne yo'rchayat Prebhum" (M.B. VII 169.62)

In Krsna are combined the spiritual knowledge and ceriptural learning.

"Atmay maskeha tasmin vai Thastrayounsche Thashmatsh". (M.B. VII. 169: 62)
Bo eternal Krsna should be uproblemed with sacrifice, "Trisnaeva hi Ma-sta Evya Majñai Schaiva sanatanah" (Ibid-64)"
[aving heard that story of their rebirth, Ashwatthama became at heart respectful to Krsna and declaredatruce for that day (\*\*)

SEVENTBENTH DAY OF PER BATTLE (11.7. VIII. 42.69)

When the hattle ormin broke out, Karna continued to cause havoc among the Pandava rank. Arjuma wanted to resist him but Krera did not allow him. We on the other hand, wanted to see Karna to be tired by a series of engagements with other warriors before Arjuma could inflict the crushing blow. So he led Arjuma away to see Yudhisthira lying seriously wounded by Karna.

THE CPISIS AVENTED

When Krana and Irjuna came, Yudhisthira thought that

Marna had been killed by Arjuna and easerly wanted to know how

he was slain. Arjuna remlied that he had come to see him, without

Mu

combatting Karna, for there was none among the Srinjayasto with
stand him. Maying heard that Karna was still alive and unheart,

Yudhisthira not much erased and rebuked Arjuna for his retreat

from the battle field in fear, leaving Bhima and others in the

lurch. Moreover, he denounced him to be a wretch of his mother,

a mean betrayer of his cause and asked him to survender his

famous boy Candiva to Krana and become his charioteer.

Thus remained Arjuna flew into rame and cripped his sword to slay Yudhisthira. Krona then and there read Injuna's mind and asked him why be out of anger, had cought hold of the sword as there was none to be attacked. Heving a sigh of agony Arjuna replied anarily, I took a xeex vow to behead one who would tell me to give away by bow Cardiva to others. Ynchisthira has told me to mart with my bow, so I want to kill him for the sake of my nledge. Please tell me now what to do? Thus told Krana said, "Tie on you, Arjuna, it seems as if you have not attended unon the old, for you have not energy at the unorrortune moment. The worst man is he who undertakes to do what is legal but impracticable, and what is practicable but illeral. A man by binself can not understand what should be or should not be done. . He can do so by following the instruction of the old. W P TO KILL ANY REING IS THE BEST WIRTHE IN MY OPINION: IN IS HERE TO SPEAK TALSE THE TO DO HAVE TO MINTS.

"Traninam avadha stata sarvajyayan mato mama
Anritam va vaded vacham natu mx himoyat Kathanchana"
[ M.B. WIII - 51-2 ]

How can you kill your eldest brother like a base man? Murder of one not fighting, of one not an enemy, of one averse to war and fleeing, of a fugitive, of one with hands folded and helpless and innocent, is not praised by the honest. All these points pertain to your brother. You, too, have foldishly taken that vow, so you are about to commit sin. To speak the truth is good; there is nothing better than truth; but truth practised is really inscrutable.

WHENEVER FALSEHOOD WILL BE AS BENEFICIAL AS TRUTH, AND TRUTH WILL BE HARMFUL AS FALSEHOOD, ONE SHOULD TELL A LIE BUT NOT THE TRUTH.

"Bhavet Satyam avaktayyam vaktavyam anritam bhavet
Yatranritam bhavet Satyam Satyam chanyantritambhavet"
(Ibid 51-31)

One can tell a lie in the event of loss of life, marriage and theft of one's be-all-and-ene-all of life.

Pranatyaye vivahecha vaktavyam anritam bhavet

Sarvasvasya Pakarecha vaktavyam anritam bhavet canto 17.67)
(quoted by Ashvaghosa in B.C. : (Ibid .32)

One may also tell a lie during sexual intercourse and for the good of the Brahmins wh without committing any sin. A foolish fellow becomes at a loss, failing to distinguish beneficial falsehood from the harmful truthfulness as in the cases stated above. Thus ascertaining the true results of truth and false-hood, one may be conversant of Dharma( or righteousness). No wonder, a learned man, too, being very cruel can attain merit like the fowler Valaka who used to kill animals. But a fool desirous of earning merit, may commit sin like the Brahmin Kaushika in the confluence of rivers".

Being asked by Arjuna Krsna began to tell those stories:
THE STORY OF VALAMA, THE HUNDER.

"There lived in a forest a hunter, Valaka by name, who used to bag deer not for his own sake but for the members of his family. Truthful, devoted to had his own duties, unenvious he used to attend upon his old parents and regugees. One day being foiled in his attempts to bag game, he noticed a blind beast of prey. No sooner had he killed it than flowers fell on him from heaven.

Then a divine car & descended there to carry the hunter to heaven. For he acquired merit by killing that mischief-monger who had been practising menance with a view to destroying all animals through the grace of Brahman who granted him a boon to do so but made him blind withal. For this, inscrutable are the ways of 'Dharma' or Virtue.

THE STORY OF THE BRAHMAN KAUSHIKA

There lived a Brahmin, Kaushika by name, who used to bractise behance hear a village. That he should always sheak truth was his vow. So he was colebrated as truthful. One day some men took shelter in his hermitage for fear of maranders, who also arrived there in bursuance of them. The blunderers asked the veracious Brahmin of the where-abouts of those fleeing men. He, too, disclosed that those men had taken shelter in his hermitage. Then the maranders killed those impocent men and robbed them of all. In view of this sin due to the utherance of some words, the foolish forahmin, not knowing the subtle state of Dharma or virtue, went to hell".

### KISNA'S THEE THINKING

Then Kṛṣṇa continued, "A man of little learning tries to accertain Dharma by means of argument. Others say that Dharma can be known from the Medas. I challenge none, but say that the entire Dharma was not enjoined in the Wedas. So Dharma was later on profounded in detail for the good of all memble by the sages(1)

"Duskaran Paramam Jnanam tarkenanuvyavatsyati
Shruterk dhamma iti hyeko vadanti vahava janah
Tatte na mratya suyami na sha sarvam vidhivato
Prabhavarthaya bhutanam dhamma mravachanam Gritam

( 14.8. VIII 51. 54-5.)

<sup>(1)</sup> This xi is the finest example of free thinking in ancient India and as such Krsna may be credited with being a great free thinker of the mast. Mithout being a bitter critic of the Wedas, he respectfully analysed the incomplateness that not of immeriection) of the Wedic injunctions and stressed the necessity of the later developments of the tractises in Dharmar are commitments to the Vedas. Like the later Budddha or Makeria he did not revolt against the time honoured Vedic wisdom but was its devout reformer. By so doing he otherwise admitted the dynamic and inscrutable nature of Dharma and its later developments. His free thinking has been already noted in the story of Probitition of Indra Yajna and in the Cesta II.45)

WHAT IS FREE FROM HARM IS INDEED DHARMA. DUARMA IS FORMULATED FOR HARMLES SUUSS OF ALL CREATURES.

"Yat syât ahimsa Samyuktam sa dharma iti nishchayah AHIMSARTHAYA BHITANAM DHABMAPRAVACHANAM KRITAM(Ibid -56) THE ETYMOLOGY OF THE TYRM DHARMA IS TO SUSTAIN. DHARMA HOLDS PEOPLE TOGETHER. WHAT SUSTAINS OR UNITES IS WINDEED DHARMA.

"DHARMAT DHARMAN ITYAHUR DHARMO DHARAYATE PRAJAH
YAT SYAT DHARAN SAMYUKTAH SA DHARMA ITI NISHCHAYAH(Ibud-57)

One should not even talk with those who want to rob others of their wealth unjustly or try to attain salvation by baseless argument. To smeak false in the event of loss of life, marriage and murder of all Kinsmen, is not actually so. To take a false oath for safety from the robbers, does not produce sin. It is better to smeak false at that time, for falsehood is then equal to truthfulness. Money should not be given to them, if mossible. For to give money to criminals will ultimately afflict the doner. Telling a lie for the sake of 'Dharma' none becomes a liar.

"papebhoo hi dhanam dattam dataramavi nidayet

Tasmad dharmartham anritam uktva nanritabhag bhabet(Ibid-65)

Thus analysing the nature of truthfulness and falsehood Krsna asked Arjuna to decide whether Yudhisthira could be killed. Arjuna, too, admitted that Krsna like a great man of profound wisdom and knowledge (mahabrajña mahamatih) had spoken what was beneficial to them. Then he was convinced that Yudhisthira should not be killed. He, therefore, requested Krsna to do so that his vow would not be violated and Yudhisthira also saved.

Then Krsna cleverly explained to Arjuna, "Wounded and defeated by Karna, Yudhisthira has been too tired and mortified. Due to distress and ageny, he scolded you in anger in order to rouse your wrath and courage so that you would kill Karna, the millar of the enemies. Under these circumstances he was should not be killed and your vow also may be fulfilled. I tell you now how Yudhisthira will be as good as dead. So long a man of honour enjoys respect, he lives in the world in the truest sense. But the moment he ceases to be respected, he becomes dead.

I, therefore, advise you to insult Yudhisthira to a slight extent by addressing him in the unhonorific term 'you'. So addressed Yudhisthira shall regard him dead in respect of you. For dishonour is death indeed. This noble precent ("ttana shrutime VIII 69.85) Comes of the sames Athanvan and Angirasa. Thus addressed Yudhisthira will be a living dead. You should then and there adore his feet, console him and sheak with him in a natural tone. Then the wise Yudhisthira will not be anary with you. Thus absolved from the guilt of the breach of yow and fatricide, you should be up and doing in hilling Tarna".

Then Arjuna in bedience to Trana's advice attered a great deal of harsh and unhonorific terms to Tabiathira. For that cruel act he committed sin and became sad. Then out of rementance he drew out the swird to end his own life for atonement. Krana, then, intervende and said, "Now can you submit to such a great delusion for atterance of the term 'you' to the kind? The honest never commit suicide. Inscrutable are the ways of 'Dharma'. By committing suicide you shall be more sinful than slaying your brother. I tell you to recount your own mebit. To praise oneself shall be tastamount to committing suicide."

Thus advised Arjuna began to clorify himself in presence of Yudhisthira. Tone but Mahadeva, continued, he, was his equal invalour. Wither he would kill Harna or give un arms. Saying those words he laid down his arms, Sheathed the sword and bent down his head in shame. He then begged anology of Yudhisthira for his harsh words. Sad at heart, Yudhisthira, too, stood up and expressed remorse for Arjuna's miscorduct. He said to Arjuna "It is better that you should kill we and make Brima king. I have no need of a life of dishonour. So I shall retire to the forest".

Then Yudhisthira expressed his grim resolves, Irsna, nolitely disclosed to Yudhisthira Arjuna's exect voww of kidling one who would ask him to transfer his bow Candiva, and his own advice to Arjuna to insult him (Yudhisthira) for the sake of averting the crises. Frana, then stocked down and begred mercy of Yudhisthira with a prayer to pardon them for their follies. Thus apprised Yudhisthira, being pleased, raised Krana up and expressed his deep debt of cratitude. Then on the instruction of Krana

Arjuna mleaded guilty before Todhisthira and begred his mercy.

Trona disclosed that they came there to see him on the report that Yudhisthira was wounded by Karna. Yudhisthira then embraced Arjuna and bade him kill Karna and also requested him to forget what had happened.

Thus the crisis being averted, Ersna and Arjuna again started to kill Karna.

### PALL OF KARNA

In the thick of the battle Karna, airling at the head of Arjuna, darked the deadly servent Arrow. Ersna first noticed ... the blaking arrow shooting at bejuna and forced the wheels of the Chariot a long span deep into the ground by the pressure of his feet, and the houses fell on their 'mess. Then the arrow only took away Arjuna's crest, sharing his life. The crisis being over, Krsna @lighted from the chariot and raised its wheels from the bod of the earth. In the meantime Arjuna struck Farna on the chest. Karna was gripped with pain and was at a loss what b do Tips fift became loose. He threw down the how and the quiver and began to stoop down. At the sight of his sad mlight, the to noble brjuna took pity on him and was hesitating to kill him at that critical moment. Ther Krana rebuked Arjuma for his negligence of warriors duty. He observed, "The intelligent never stand inactive, even if the enemies be week. But they put an end to the foes particularly and their adversity and attain merit and fune.

"inatya Thur

Be quick to kill Karna, your constant enemy and unrivalled hero. Therwise he will come up again after rest and recuscitation.

In obedience to Krsna's direction Arjuna become to nierce Kanna remeatedly with arrows: Thus Karna's last hour drew near. We fornot the great Brahma Meanon given by Parashurana due to his curse. The left theel of the chariot ran a-ground due to the course of the Brahmin. Me, then, became sad, and could not bear with adversity. Maving his hands, he began to decry 'Dharma' again and again. The Savanté, said he, "have always declared that "Dharma" or virtue saves the virtues. Te, too, always try to practise virtue to the best of our ability and knowledge.

It mars rather than # saves the follower. I, therefore, believe that virtue does not always save. "We, began to counteract the arrows darted by Trjuna. Arjuna, too, intensified his attack, when Karna found the left wheel of the chariot sinking more in the ground and requested Trjuna to wail a bit till he would Walift/the wheel. We reminded him of the laws of wary that the honest hones selden strike at the person whose weapon has broken or fallen and who seeks protection or rest. We argued that Arjuna could not strike him, when he would be engaged in raising up the wheel. In the name of 'Dharma' or virtue Karna urged upon Arjuna to desist from the fight for awhile.

Then Ersna began to remind durns of the series of sins and crimes they had almondy committed against the Tandayas. Ferardless of virtue, said Urana, they had drogged Traumadi in the ascembly, while she waxxix one cloth and want'lly condition, defeated the inexperienced Yudhisthira in the game of dice, served poisonous food to Bhima, did not hand over the throne to the Pandavas even at the end of their exile of thirteen years, tried to burn down the Pandavas in the house of lac, ignored Dahshasana dragging Draunadi in/he inner annartment, advised Draunadi to court a second husband, calling the Tandavas dead while they were coing to the Porest, "illed the boy Abhimanyuvith a joint operation. Had there been no virtue (Charma) in those acts, it was absolutely a mockery to talk of virtue then. His life would not be smared, even if he were to practise a series of wirtnes, The high souled Pandavas would surely reoccupy their throne through heroism, concluded Ersna. Then in race Karna again resumed fighting and Axixing wounded Arjuna who then lost balance for the moment:. In the meantime, Karna jumped down from his chariot but failed to disent mole the wheel from the bod of the parth. By then Arjuna courage. regulated his distriction, too, bade him cover Karna's havers head in the afternoon without delay. It last/Ariuna, cut of? Karna's head with a sharp arrow in drykanikanikani

THE RICHIEFERT FRAY AND MICHE OF THE BAPTURE (5.3. IX 25)
FAMI, OF THYOTHERA.

In the 18th day of the Eathle, all most all heroes of the

Kaurava ride including Shalya and Shakumi, fell fighting. Only Ashwatchama, Trina, Tritavarra, Sarjaya and Duryodhana survived and being seriously wounded left the battle ground. Being alone was and unaided & Duryodhana, beaux dismayed fled away from the battle field and in the evaluar met Sanjaya on the way two miles away while he was proceeding to Hastinamura. Taving given him the last message of destruction for his old father, Dunyodhana to k shelter in the waters of the lake Dwainayana for safety. At last Ashratihama, Krima and Kritavarma, recenting Duryodhana's whereabout from Sanjaya whom they met on the way, came to Duryodhana hiding in the lake and induced him to resume fight/again to finish the enemies. But he expressed his desire to take rest for the night and to wage war in the morning.

who In the meantime the Pardavas/were out with Krena in search of Duryodhana, received the refort of his hiding in the lake from a hunter and rushed there to kill him. Finding the waters of the lake placid and benumbed, Yushisthira remarked that Duryodhana had hidden there through divine power (daivin mayar Kritva) and was not afraid of common men. Krena, then, advised Yudhisthira to slay the december (Mayavinar) with deceitful means (Mayaya) saying "The december should be killed by december method, it is truth indeed".

""ayavi Mayaya "addhyah

Satyam etad Yudhisthira, (M.D. IK 27.6)

In support of his advice, he cited similar incidents in the . nact. To said to Mudhisthira "Bemons were killed by Indra and Vali" was confined by Vamana with fraudulent means. The great demons Tiranyaksa, Myanyakashinu and Vritra were killed by means of fraud. Tama, too, killed Ravana and his Tiramen and following by means of Voga (Stratogy). The domons Taraka, Vinrachitti, Tatāni, Itala, Trishirā, Funda, Inaguida, were hilled by expedients. Indra, too, enjoys heaven by clover device. Expedienceis the only noverful means of success and nothing else.

As the demons and kings were killed by immediants, you should therefore, use emediant (Kriya)".

Thus tutored Yudhisthira challenged Duryodhana to emerge from

the lake like a hero and fight with them without fear either for death or for victory. Then Duryodhana realied," I have come to the lake not for fear but for loss of all helmers as well as for taking rest after enhaustion. I will, no doubt, fight with you but will not enjoy the Tingler, for my's brothers, friends and relatives have all died 'mroes' deaths. So I went to retire to the forest as a realuse and request you to take over and enjoy the earth bereft of beauty and prosperity". But Yudhisthira again and again challenged him to offer battle. Then Duryodhana, alone and unaided as he was, wanted to fight only with one man at a time. Yudhisthira, too, agreed that Duryodhana might combat with any one of them according to his choice with any desired weapon and would be king by killing his rival combatant. Buryodhana, then, declared him ready for the fight and asked Yudhisthira to send his nominee with a club to duel with him. Washisthira, then, challenged Duryodhana to a club-fight with him.

Then Duryodhana emerged from the lake with an iron club and looked terrible like death. He again challenged "udhisthira to send any combatant at a time. Yudhisthira too agreed to send any combatant at time. Yudhisthira too agreed to send any combatant at time. Yudhisthira too agreed to his choice and reiter/ated that, victorious, he would be king ho doubt. Still Duryodhana remeatedly challenged anyone to come forward for the duel.

Finding Duryndhana thundering again and again, Trana became very anary with Midhisthira for his rash and foolish utterance that Duryndhana would be king by defeating any one of them. He feared that Duryndhana sight call Mudhisthira, Makula or Sahadeva for the contest, for he practised club-fight woon an iron statue with the aim of killing Bhima. Trana then said to Mudhisthira, "It is very difficult for us to accomplishoobject, for you have acted rachly out of nity. I find none but Bhima a sing match for Duryndhana; but Bhima has not practised club-fight long. What you did before in playing dice with Shakuni, has been remeated now. Thima is more nowerful and pains-taking no doubt; but Duryndhana is more expert in club-fight than Bhima. Conti. 66

of the noverful and the ernert, the latter is sumerior to the former. You have now placed the encry on a vantage ground to your own risk and to your distress. I find none in heaven and on earth, who can defeat Puryodhana in the club fight. It is a nity that the sons of Pandu and Wintl are destined to long extle and the beggar's bow#1".

Then This seve/assurance to to Trans that he would no doubt bill Duryothons in the fight. Thus assured Trans praised Thins and admitted that Valhisthira would surely attain success through his effort. To then, advised Thins to be continue in dealing death to Duryodhana, who was indeed very expert and veteran in the club fight. Then Thins challenged Duryodhana for the contest. Duryodhana too, encountered him with a club in hand.

Then the duel was about to besin, there arregard in the scene Balarams to witness the fight between the his two discipliess on the forty second day after he had left Duaroko on milgrimuse. Trans, then, alone with Satyaki and the Pondavas adored his feet and invited him to witness the contest. Then Balarama advised them to move to Samanta-manchaka, the most sacred anot of Kurukaetra, and observed that warriors killed there in the fight, chould attain heaven. Then they all went there.

After much to threatening in this and Duryodhana, firecely attacked each other with exclude iron cluis but the result of the duel remained undecided. Then the intensity of the fight was gradually increasing, Arjuma asked Krana to know who of ther was superior and had more perity. Krana said, ""hough they have grad equal training from the same teacher, Thima is stronger, but Duryodhana, more expert and cautious. Fighting justly Thima shall not attain victory, but fighting unjustly he shall be able to kill Duryodhana. It is beard that the fods defeated the demons and Indra Vanauished Virochana and Vitra by means of strategy or conning (maya). Let Thima exhibit his valour combined with curring.

"Tasmat mayamayam Bhima atisthatu Parakramam(Ibid IX.54-56).

Moreover, Bhima has already taken a vow to break the thigh of

Duryedhana with the club. Let him now fulfil his promise. Let him

now kill the deceiver with deceitful means.

"Mayavinamcha rajanam mayayaiva nikrintatu" (Ibid IX. 54-8). If he strikes him in the just way, Yudhisthira shall be in danger. Owing to the fault of Yudhisthira cause of fear has again cronned up. Thus the victory almost achieved by the death of Bhisma and wither others, has been trembling in the balance due to his folly. For Sheer foolishness he laid down the condition that Duryodhana would be victorious by defeating any one of them. Duryodhana is expert, heroic and determined to fight to the finish. The great Politician Shukra (Uśanas) said-"The vanquished enemies who survive the rest and come back again with the hone of life, should be dreaded, for they are determined to fight to the last breath". "Even Indra cannot stand in front of the enemies who suddenly attack out of disnair of life. Puryodhana has sustained defeat and the loss of army and hid himself in the lake and wanted to retire to the forest for want of hope of regaining the kingdom. Will any sensible man invite such a defeated enemy to a fresh contest so that he might not regain his lost Kingdom? Moreover, Duryodhana has been practising club fi fighting for the last thirteen years with the aim of killing Bhima. Should not Bhima slay him in an unjust way (anyayena) Duryodhana shall be the king".

On hearing those words of Krsna, Arjuna slapped his left thigh before the eyes of Bhima who, then, received a hint from it and dealt a severe blow on the thighs of Duryodhana with the club. Then the thighs were broken and Duryodhana fell down. Bhima kicked him on the fore-head but Yudhisthira stopped and rebuked him and gave consolation to the fallen foe.

## KRSNA SAVED BHIMA FROM BALAPAMA

Seeing Duryodhana unjustly struck on the thigh by Bhima,
Balarama got angry and cried shame upon him for he struck Duryodhana
below the belt to the contrary of the rules of club-fighting. He
was so incensed that he ran to attack Bhima with

his blough raised up. Then Erena held him closely by his arms with all harility and said to pacify his wrath. The's presperity is of sixfold viz. prosperity of own salf, of the refriend, of the friends friend, as well as the decline of the enemy, of the friend of the enemy and of the friend of enemy's friend. (M.B. Tt. 56.11). Alversity of the self and of the friends should be understood an one's decline and efforts should be made to ston it. The vallant Pandavas are our natural friends, and cousins one relatives. They were severely tortured by the enomies. To keen one's you is the duty of the Watriyas. Third stready promised to break the thicks of Duryodhana, The great sace Maitreya, too, cursed him that Thime would break his thicks, so I do not find any fault with Thima, as you too, had killed. the demon Pralamva before. Foreover, as the Pandavas are our friends and relatives, their prosperity is also ours. Please shun your angor".

But Krana's bleading did not find any favour with Balarama who, then, cursed Bhima that he would be notorious in the world as a fraudulent fighter (jimhayodhi) an' bleaced Duryodhana that he would go to heaven for the sake of his death in a just gight. He, then, started for Dwaraka.

Balarama having departed, Krsna found Yudhisthira sad and assured him that neither the death of the wicked Duryodhana, nor Bhima's kicking on his fore-head, was unjast. Then Yudhisthira excused Thima for his atmosities for the reason that Duryodhana had sent them into emile by adonting unfairmeans and Thima could not forget it. We, then, wished Thima happiness. He also, admitted out of cratitude that the whole earth was conquered in pursuance of Krsna's advice.

# AND THE STATE OF TESTION

On the fall of Duryodhana the "andaras and their friends waived their wear urarrers and raisedowar-whoop, praising Phina and crying down Duryodhana. Then Wana intervened and said, "It is unjust to burt a fallen foe with unkind remarks. The moment Duryodhana turned a deaf ear to the whole-some advice of them

his good friends, that moment he was killed. That is the use of speaking ill of him, as he was no better than a los of wood? Let us depart, for the enemies have all been finished.

On hearing those words Duryodhana brow-beat Krsna and Jerisively addressing him as the son of Kamsa's slave(Kamsa'asasya dayadah) (1.3. IX. 61.27), said, "You feel no shame, Krsna seeing me wounded in an unjust fight. It is you who not Thima's memory revived by speaking to Arjuna, "Break the thicks". It is you who, by machination, had brought about the fall of Rhima Bhisma, Drona, Karna, Bhurishrava and myself who fought a just fight. Mon-Aryan (Anarya) as you are, you have caused the death of just fighters.

"Tayanunar anaryena jimhamargena narthivah Svadharmam zmanuetisthanto vayam Chanye chambatitah"

(Thid. IX 59.38). Then Krena said to Durvodhana in renly, "As you were treading on an evil path, so you have been killed alone with all your accomplices. It is due to your folly that R Bhisma, Drona and Karna who had followed your denravity, perished. It is you who set at naught my meace-promosal, and did not desire to transfer to the Pandavas their paternal property out of greed. It is you who administered poison to Bhims, set/fire to the house of lac to burn the Pandavas, molested Draupadi in the court, defeated Yudhisthira in the game of dice through Shakumi, and killed the holpless by Abhimanya in the unjust fitht". Thus recounting the series of crimes he committed, Trana concluded that Duryodhana should reap the consequence of his own misdeeds.

Taving heard the retort of Wrsna, Duryodhana reconciled himself to his fate with the hone of actions heavenly life and murx cursed Wrsna and others that they would mass their days in grief and have their hopes frustrated. To sooner had he said so, then flowers were showed upon him from heaven. Then the divine sone we summer in praise of him and cheers of "welldone", were heard. Witnessing that unusual honour, Duryonhana, Krsna and the Pandayas were ashamed.

Then the Pandavas became mensive and menitent on hearing from

Duryodhana that Bhisma, Drona, Karna and others were killed by unjust means. Then Krsna consoled tham with the same counsel that the valiant and veteran Duryodhana, Bisma, Barna, Prona and others could not be claim by them in artless war-fare (rijujudahena). It was only for their good that he caused them to be put to death by deceitful means and machinations (mayayogena). (Ibid IX. 57.68). He continued, "Had I not used chileful means, how can you get victory, Kingdom and wealth? Bhisma, Propa and Bhurishrava were renowmed in the world for their supreme valour and could not be nut down by the lord of the muarters with artless way. So also Duryodhana, tireles: and well armed with 4 club, would have proved too strong even for the fod of Death. So you should not ponder over how the enemies wore slain. Then the enemies of superior calibre out-number, they should be nut down by these crootked means of strategy. (Ibid IX.57.72). If wore that guileful strategy was adonted by the gods and the homest in killing demons. The same policy has been followed by all later on. You are now crowned with success and should ratire to take rest at night". Thus getting solace, the "andreas blow conches and raised a war-whoon.

KPSNA SAUTO APJUNA FROM THE BURUING CHAFTON

At last the warriors went to their came to take rest for the night. The Pandayas drove to the came of Buryodhana. Trana, always alive to the good and comfort of the Pandayas asked Arjuna to ret down from the chariot, taking his great boy Candiva and the two divine cuivers. Arjuna complied with his orders. Then Trana left the rein of the horses and alighted from the chariot. To sooner had he got down than the divine are, the insignia disappeared from it and the chariot caught five, as it was already charged by Drona and Tarna with unblazed fire of their divine weapons and was burnt to askes along with duivers, reins, horses, and romes.

Finding Trjuna amaged Krsna disclosed that the chariot had already caught fire but was not reduced to asked owing to his (Krsna's) presence on it.

He then took nossession of the camp of Duryodhana along with its untold treasures.

COMBIDEATE OF THE TARTE OF THE TENTOSTER

As Bhima killed Duryodhana by deceiteful menns, so Yudhisthira was ammehonsive of acurse from Gandhari of marids divine chastity, for she could burn the three worlds by the nower of her menance. The reducated Trana to give her solace and macify her wrath. Thus requested Trana went to Tastinanura and afored the feet of Vyasa, Dhritarastra and Tandhari. Being overwhelmed with grief he began to cry aloud in symmathy, taking hold of the bereaved old father Dhritarastra. At last having controlled his emotions, he gave solace to Dhritarastra. Wery leluded by time and you are no excention. It is time and fate that are the ultimate cause of this holocaust. Comblease impute no blame to the Pandavas, who did not violate a jot or little of Dharma or Virtue, justice and affection."

Krsna then raid to andhari "There is no woman on earth as your equal. It is well known that you, too, shoke just and whole some words to both parties but your sons turned it a deafter to them. You also inculcated on your sons "Wherever is righteousness, victory is there" and your words have at last come true. So you should no more repent, nor harbour any ill will arainst the Pandavas. You can burn the whole earth with the fire of your menance".

On hearing those convincing words Candhari admitted the truth of Ersna's utterance and said "Ersna, my mind was really agitated through wrief but now has become cased by your words. You as well as the "andawas are the sole stay of the old and blind king who has lost his sons". So saying she weiled her face and burst into tears. Ersna, too, consoled her with words of wisdom.

Thile consoling Dhritarastra and Candhari, Krsna came to realise the resolve of Aswatthama to kill the Pandavas. Le stood un, adored the feet of "yasa, Phritarastra, and Candhari and asked leave of them and reached the care after his mission was crowned with success.

THE MASSACET AT DICHT AND CHANGE CHOSE UPON ASTRACTHAMA (M.B. X Chant. 2-47)

On the other hand Ashwatthama, Kraps and Kritavarma, the three stragglers of the war, heard from the massers-by that Duryodhana lay mortally wounded by Thima in an unjust duel. They at once hurried to the snot and saw him in sad might. Being moved to mit by the dastardly attack on him, istimattama took a mindre to kill the Pandhalas and the Pandhavas at might and Duryodhana too, annointed him commander-in-chief before dusk. Ashwatthama stole into the camp of the Tandavas and caused including five infant from of Drawford mass slaugher of all the sleaning inmates, in the absence of Krana and the Pandavas.

The night being over, the charioteer of Dhristadyuma some how escaped from the came and reported the dire incident to Yudhisthira, who then fainted. Taving regained consciousess he bewailed, saying, "The victors have become victims and the vanauished have turned out victors. So the victory has become a defeat in deed".

Then Yudbist'him brought Draubadi from Upaplavyr. Pe're decided to over-whelmed with crief she made fast unto death unless ishwatthama was killed and his crest-jewel was taken away as revence. Thims, then, started to kill Ashwatthama for Drauma'i's consolation.

Thina having denarted, Wena thought that Phina's denser was imminent. We immediately drove away, taking Arjuna and Yudhisthira with him but could not dissuade him from facing Ashwatthama. At last they all reached the bank of the Carres where Ishwatthama was found among the sames. Thina, too, ran at him.

Then Ashwatthama being afraid, remembered that great weamon Brahmasira, took up a reed (Idika) and burled it as the Brahmashira weamon, saying, let the Bandavas be killed. Then the reed caught fire as if to destroy the whole world. Then Enga understand Ashwatthama's mottly from his facial change and advised Injuna to analy his Brahmashira weamon for their defence and provention of the energy's weamon. Injuna at once got down from the chariot

and threw his Brahmashira weamon. Then both the weamons began to shread fire, on do m's day, causing earth-nuake.

hetween the two first with a view to save the world and macify the heroes. Arjuna at once withdrew his weapon at the sight of the sages but Ashwatthama failed to do so and expressed his inability and recret for that. Tevertheless, Vyasa insisted upon his withdrawal of the weapon and advised him to hand over his crest-jevel to the Pandavas who would in return spare his life. But Askwatthama at first declined to part with the wonderful per but agreed to give it and save him on condition that his reed would inevitably hurt the children of the Pandavas and the foetus in the womb of Uttara, the widowed wide of the late Abhimanyu. Vyasa agreed to the memosal. Ashwatthama then engaged his weapon upon the children of the Pandavas.

Knowing full well the evil intention of Ashwatthama, Krsna with a smile reminded him the forecast of a Brahmin of Unanlavya that a son would be born of Uttara, when Kurus would be shrunken and he would be called Pariksit. Enraged by those words Ashwatthama reiterated that the unfailing wearon would defeat Krsna's effort to save the child and hurt the womb. Then Krsna admitted that the child would no doubt die first but afterwards should come back to life and live long. He then called him a coward, infanticide and amermetual sinner and as such he deserved numishment for the misdeeds. He, therefore, cursed Ashwatthama saying, "Attacked with diseases and obsessed with the smell of muss and blood you shall wander over solitary places three thousand years without having any body to talk with. On the other hand Parikait will grow into a hero, study the Vedas, learn all wearons from Kring, and following the footstens of the true Ksatriyas, rule over the earth for sixty years. I shall revive him by the power of my penance and truthfulness, when he will be killed by your weapon. Then "yasa approved that what Krsna said. Ashwatthama gave away his crest jewel to the pandavas and set out for the forest with a heavy heart.

At last they all returned to the carm and Thima offered Draumadi the semend removed her remorse. Krsna, too, save consolation to Yudhisthira by saying that it was not Ashvatthama but Tahadeva's grace to Ashvatthama that killed his sons, the Pañcatas and other.

AFTER THE CPTAT MAR: KPSPA SAVED BHIMA JOON DEDITATION AFTER A

When Dhrita rastra was proceeding to the Cannes for ablution, the Pandavas along with Krsna not him on the way and adored his feet. Dhritarastra, then, embraced Yudhisthira and wanted to get at Bhima out of chite. Krsna understood his evil notive, nushed aside Bhima and placed an iron statue of Phima in front of the old hing. Taking it to be the real Bhima, Dhritarastra broke it with the violent presence of his arms, began to vomit blood as a result of the impact and fell down on the ground. Krsna then sai "Bhima is not killed. That you have broken is an iron statue of Bhima made by Duryodhana, which I placed in front of you. That you want to kill Bhima, is not be-fitting you. For your sons will not be revived even at the death of Bhima. Pleased do not lament but approve what the Pandavas did for the sake of poace. Then Dhritarastra admitted the truth of Krsna's words regretted for his follies and imbraced the Tandavas one by one.

CAPPUART'S CURSE UPON YESNA ( H.B. XI 16-20)

Pandauas and Kaurava ladies, went to the battle field. The widous at the sight of the dead bodies began to bewail their lot, rolling on the ground. Candhari, too, out of intense, grief drew Krana's attention to the weeping vidows and to the horrible battle ground littered with the cornses. Being overwhelmed with sorrow, it she fainted and fell down. On recaining consciousness she out of wath accused lyans of ignoring the strength of her menance which she did in sarving her busband with unflinching devotion and chastity. She corsed lyans that as he ingored his kingmen killing one another, though he had the nower to stop it, he, too, should slay his own linsmen.

Continuing her curse the said that the Kinsmen, councillors, and sons having been killed, he should roam in the wilderness and be slain by mean ways on the thirty sixth year from them. She, then, concluded saying that as the ladies of the Bharata's family were rolling on the ground in grief, so also the females of his family would do the same on the death of their sons, kinsmen and friends.

Right, then, with a smile confirmed that he, too, had already known the dire end of his family. He renlied, "What you have said by way of giving curse, has already been done. There is no doubt that the Ung Vrisnis shall berish by an arony of min a fate. Home can destroy the Vrisnis. They will succumbte death brought about by them. Please arise and lawnt no more. A person who lawents for the dead of for the mast, mets additional sorrow and as such, suffers double miseries. (Ibid ZI 26.4). The wife of a Brahmin conceives with the thought that her son shall practise menance, a cow bears a calf camable of carrying aburden, a mare produces a colf canable of running fast, a Shudra woman gives birth to a servant, a Vaishya woman produces a child to tend cattle and a princess like you ushers into existence a son with the home that he shall be killed in the battle. In projectable profitable in these weeful words of Vrsna Candhari studied silents.

COROMATION OF YEDGESTHIPA(M.B.XII Chant. 1-43)

Though Yudhisthira broams the absolute master of the whole world(i.e. India) through the strength of Trana's arms (Vijiteyam mahi Krana Krana-bahu-valashrayat M.P. KTI 13), he felf no mental prace for the complete loss of near and dear ones. So he considered victory to be his defeat. After much lamentation he mitti ultimately took a resolve to renounce the world and to give up life. When his mind was not changed by the arguments of this his brothers, Krana on the request of Arjuna said to Yudhisthira in consolation. The dead will never come back to life. They have vanished like dreams of a unking man. Slain in the front fight the martyrs have attained beaven. So you should not lament for them. All meonle, you and I, too, shall die. There should not be any grief for that (Ibid. 29. 8-15)

(Ibid 29.8-15). Substructed Then Wrana urged uson Yudhisthira to rise up and shake off mental agony. He said, "The Crahmins, all other subjects, the surviving k kines and your brothers want you to be their kins for the good of the earth". Thus advised Yudhisthira again recovered mental neace and returned to Mastinanura with Wrana and his brothers. On his way Charvaka, a friend of Duryodhana, who denounced Yudhisthira as a bad king for the great holocaust, was killed by the Brahmins.

#### COPONATION (M.B. KII Chapt. 40-43)

On the adviced of Krsna Yudhisthira got rid of the crief arising out of the death of CharVaka and other heroes killed in the battle. Then Krsna performed the coronation ceremony of Yudhisthira and made him king.

HOMAGE ATD BOOK TO BHISMA (XII. 45-54)

Then Yudhisthira restored neace and order in the kinedom and won love and esteem of the neacle. Ersna found no mental neace. The thought of the dying Bhisma, the store-house of traditional wisdom, lying on the leading hed of arrows, became uninermost in his mind; for Bhisma was in his meditation.

Accompanied by the Pandavas, he went to Bhisma lying on a bed of arrows on the bank of the river Opharati and paid respect to him. Te also granted a boon to Bhisma that he would not feel paid, hunger and thirst and that the realm of knowledge would dawn upon him according to his will. At dask he returned to Bastinapura with the Pandavas, after he had requested to him to inculcate upon Yudhisthira the true nature of Dharma.

Fext morning Trana again visited Bhiama with Dandavas and annoved of Bhiama's massing away. After Bhiama's death Wrana along with those present there performed Bhiama's last rites with the offerings of the sacred waters of the Canges.

Then Yudhisthira get fainted out of grief for Bhisma.

Krana said for the xamx sake of his consolation - "Expression of grief gives pain to the manes. Perform sacitifies for the satisfaction of the gods, the manes, the guests and other needle.

Contd. 76

The dead shall not be revived, even if you lawnt for them. They all have died a hero's death, fighting valiantly. So you should shun grief". The same Tyasa advised Vachisthira to perform the Morse sacrifice with the hidden gold of the ancient king Marutta, that remained surplus after the performance of a sacrifice. Then supporting Tyasa, Ersna too, advised Yudhisthira to perform the Horse sacrifice and said, "Decirefor the result is death, self-control, self-abnogation, is the bless of Brahman. If your mind is not nursed and made fit for knowledge through eradication of desire, will serve up no nurpose. So mlease till desire of the mind in the way Indra nut down the demon Witra (M.B. XIV. 11. 1-20). Disease is two fold - Physical and mental. As grief is a mental one, you should fight with the mind in the same away as you fought against Bhisma and Dronn, for the battle is imminent. Reach beyond the bound of the unembodied mind by dint of Yoga (Renunciation of desire and disinterested action). Neither arrow, now servants, nor friends can get at it. It is only with Atman (soul) that the mind can be fought out and that fight is imminent. If mind is not conquered, you shall inevitably attain the state of rrief. With this knowledge you should, therefore, ruled over your ancestral Mindian, property. (M.B. WIV 12.15-16).

Te continued "Penunciation of outward objects like kinedom or the cacrifice of the body, will not yield salvation. Though desire is despised yet there is not action without desire. For it is centered in the mind as its nart. A wise man kills it by wisdom, by the constant practice of Yoga or disinterested performance of duties. PECULATION OF SUBLIMATION OF THE DESIRE IS THE ROOF OF DHARMA OR DAW OF LIFE.

"Yo dharna niyama stasya mulam" (M.B.XIV 14.\$-14)

Vou should, therefore sublimate desire by the due disinterested performance of sacrifices with charity for the sake of DharMak, for the eternal Kama(Desire) is indestructrible (Avad byah) without purification of the mind through the practice of Yoga or disinterested performance of duties.

Therefore do the Horse sacrifice for duty's sake. Feel no remorse for the dead." Thus consoled by Krsna Yudhisthira mave up grief and performed the last rites for the peaces victins of the battle, and began to rule over the country. Krsna also removed the grief of the other relatives.

Then after exchange of due courtesy and compliments, Trans accompanied by Subhadra and Satyaki set out for Dwaraka (M.B. CW.52), and met the wage Uttanka on the way.

THE STORY OF THE SACE UTTANKA ( M.B. XIV. 53-54), MIT AN ARDER DISCIPLE OFF THE SACE CATTANA.

On hearing the death of the Kayravas, "Ittarka became anary and wanted to curse Krsna for his injability to save the relatives, but Krsna informed him that it was the Kauravas; who flagrantly turned his neace-proposal out of pride and nerversity. Uttamka was satisfied. Krsna maxe than showed him his divine form and blessed him with a born that he would get water in the desert according to his will. Krsna then proceeded on.

Teins thirsty the sace Weller Trans Access to the part of the sace Weller Trans Access to the part of the part of the sace Weller Trans Access to the part of the

In his arrival at Dwaraka Krana disclosed me the great hologypst and gave consolation to his Tather and other relatives.

15) Mathe Pandavas arranged for the performance of the Horse - facifice and went to the Halayas to possess the hoarded gold of the ancient king Farutta for the sake of the Horse sacrifice.

Krana in the meantime arrived at mastinanumate attend the festival along with air the Trishis. In the meantime Titara gave high to a male child found to be dead owing to the impact of the

wearon of ishwatthama. We de, then rushed in on hearing the news, touched the child and rowived it saying," is truth and rightcousness are in me, as iamsa and deshin were justly billed by me, so the child must attain life".

As the child was born at a time when the royal family was at its ebb, Krsna Christened it as Pariksit. (%.3.KF.70.11-12) When the child was one north old, the Pandavas returned to Mastinapura with the solden treature of Marutta. They felt mixed joy on the birth of the child and his miraculous revival by Krsna. Then Yudhisthira performed the Horse sacrifice on the permission of Krsna.

#### <u> Rectional</u>

THE CIVIL TWO AND THE PAS INC ANALOG WHAT A THIRD THE PAS INC ANALOG WILL 1-24).

Thirty six lafter

indiscipline and moral laxity ran rammant among the Trismis, to who being unruly, fedical fighting one another with iron mestles. The story soes that their downfall was due to the curse of the Brahmins. It is said that oncex unon a time the sames, Vis'mamitra lanva and Marada (%) arrived at Dwaraka. Seeing them present, Sirana and other Princes dressed Shamva like a pregnant woman and introduced him to the sames as the wife of Pabhru, and with a view to testing their power of Penance, asked them to predict what she would give birth to.

The sages at once understood their decentive device and said in anger that the norsen dispuised as a woman was Shawa, son of Krana, who would produce a terrible iron-nestle for the destruction of the Trianis and the Andrakas. They continued that, as the princes were highly indirciplined, haughty and inhuman. They would extiruate the whole family save trans and Balarama, for Balarama would so to the ocean after muitting his mortal shrowd, and the follower form Jara would kill Krana lying on the ground.

The news of the fatal curse reached the ears of Trana who, could not evert the naril, However in the next norming

Conta

Shanva have birth tolan iron-pestle. The matter was at once reported to the kins, who, too, being sad, got it malverised and thrown down into the ocean, where the iron-atoms gave birth to reeds. It was announced in the whole city on the orders of Ahuka, Krsna, Balarana and Babhru a that citizens should neither oceaner and drink wine and liquors. Had any body be found violating the order by indulging in intextication, he should be forth-with but on the spike along with his kinsmen- the proclamation added. For fear of the royal probibition, all the meonle abstained from drinking wine.

the Vrisnis, began to increase. They felt no mental scruples in connitting beinous crimen, despised the Brahmins, the marks the gods and the superiors except Krana and Balakrama. Their wives violated their husbands and the husbands their wives.

(M.R.TVI. 2. 10-12). The pious meanle while offering proper to the gods, and foing auxilianus mites at day, were attacked, and the cultrits could not be defected. Then Krana thought that their destruction was imminent. He on a day of colince, advised all his kinsmen to go on a milgrimage to the sem-shore at Prabhasa.

Then the "rishis and the Andhakas alone with their wives set out on milgrimage to Prabhasa on the sea-showe, and carried with them edibles and drinks including meat and intoxicating wine. It violation of the standing prohibition Balarama, Kritavarma Catyaki, Gada, Babhau and other Yadava stalvarts began to drink wine before the very eyes of Krana. Then under the influence of intoxication Satyaki derisively denounced wife Wrightavarma in presence of all for the brutal murder of the sleening men at night in the Pandava Carr. Supporting Satyaki, Pradyuma, too, cris' share on Critavarma. Thus being increased with these base charges, Kritavarma, too, accused Satyaka of the mastly number of the dying Bhurishrava when his arm was sexwed by Arjuna in the battle. In hearing those words, Arsna expressed through the fretting eyes his Misduin for the cruel act of Satyaia.

Then Satyaki ridicaled Krana by referring to the unharry incident of the Camantakamen, which belonged to Matratha Satrajit. Thus reminded if the sad death of her father, Satyabhama, too, in grief and rare, bastoned to Krana and incensed his wrath.

in the mountime the infuriated Satyaki severed the head of Writawarma with a subre bolloro the very eyes of Irsha and ran armole, causing harbo, when are need forward and checked his atrocities. Then the intoxicated Phojas and Andhakas, musteving strong, attached Satya'ti and began to beat him with the empty wine pots. Then Pradyumna rushed to his rescue. But being out-numbered, they were billed by the angry nob before the very eyes of Trana. Seeing their sad plicht, Ersna got enraged, took un the reed and began to kill the assailants. Then a pitched battle among the Vrisnis, the Bhojas, and the Andhakas ensued, killing one another. Thus under the influence of intoxication the father delivered the we son to death, and the children rose up against their parents and caused them to be nut to death. At the end of the killing Daruka and Babbru requested Wrsna to desint from the fight and to no where Balarama stayed after retreat from the battle-field. At last accommanied by Daruka and Babbru, Krsna went out in search of Balarama and found him mounted on a tree in mensive mood. He, then, sent an immediate message of the mass destruction of the Trismis, to Arjuna at Tastinanura through Daruka. Daru'a immediately started for the Turuland.

Example 1 incident of mass killing to his father and and requested to him to wait for the arrival of Arjuna. We then came back and found "alarama dead in meditative trance in a forest. We say that a thousand hooded Tydra we came out of Balarama's mouth and masked into the ocean where he was welcomed by the serments and ocean wods.

Thus Balarana having cast off his mortal stroud. Trana thought that the time of his passing away had come. Te then lay

down on the ground, withdrew all his senses from out-ward objects, and becan to enjoy the external bliss in meditative encuinose (Mahayozam 11). At that very moment a hunter called Jara chanced to mass by in search of a deer. Mistaking Krsna to be a game, he nierced Trana's feet with an arrow. To somer had he struck him, than the hunter rushed to seize him. Then was he was surprised to recommised him to be a man absorbed in wearing deer meditation, was yellow marb ix and endowed with many arms. Deing a muliced of his own crime, the rementant hunter touched Krsna's feet for mercy. Tiving him somewas and comfort, and forgiving his crime, the high-souled Krsna gave up his chost, illumining heaven and earth with the splendour of his endless glory.

At last after the massing away of Kṛṣṇa, Arjuna armived at Mwaraka, and learnt Kṛṣṇa's message to him for rescuing ladies and children of the Vriṣṇis to a safer place.

Arjuna managed to cromate the doad bodies of Trana,

Balarama and other man deed in the fight and performed their

last rites. On the seventh day he left Dwaraka along with the

mest of men, women, children and sixtern thousand wives of

Krana. As they started, the city was washed away by a tidal

wave

Mere of the sec. When Arjuna reached Panchananda with his

marty, the marauding Abhiras raided the caravan with lethal

wearons to the utter of disconfiture of Arjuna and other

surviving warriors. The maranders forcibly abducted some women

and many others followed them willingly (Karachchanyah)

Travavrajuh M.B. KVI.759). Having found his divine bow abortive,

Arjuna impensive mood reached Kuruksetra with the remaining

Dadies, the old and the children and made Vajra King of the

Vrisnis at Indrangastha.

#### KPSNA'S WITES

Ersna's r wives Tukmini, Candhari, Shaivya, Haimayati, and Jamvayati threw them into fire. Satwabhama and steer beloved wives of Krana retired to the forest for practice of menance. They crossed the Himalayas and reached the village called Salanagrama.

REMARK: -

Kautilya in his Asthashastra(1.6.3) refers to the destruction of the federation of the Vrisnis on account of their utter indiscipling and the curse of Duainayana. So it seems that their destruction may be a historical fact. This civil war seems to be a sequel to the Bharata War on which the Vrisnis were divided, between Arsna and Balarana. Thus we find Kritavarma follower of Balarama was killed by Satyaki, a follower of Kfsna. The Bhagavata(XI .9.10) also notes the remote cause of areat their destruction: - the thick nomulation also bred quarrel and dissension among them. Intende material prosperity resulting from extensive conquest might have caused their moral degeneration. Women as prizes of war and victory and excessive addition to wine made the cun of misery full to the briam. That is, some ladies willingly fled away from the custody of Arjuna and followed the Abhira marauders.

Some Scholars read in the story of the hunter Jara a symbolism of Krsna's old age. But H.V. (ii.103.27) states that the tribal people Mishadas were known as Jara and that Vasudeva's son Vira, born of a Shudra woman, ruled over them. According to Ma Bhagvata(VI.6.25) Trsna lived 125 years; according to (VP.V. 37.17) he lived over hundred years but according to M.B. he lived many ages (Anakayugavarsāyıh '.B.V. 121.46). Mahabharata also records that Jādavas lived hapily for 10° years after the death of Kamea (N.B. II.59.2). For

In his recreat to Marada Krsna offers us a true inside insight into his personal life viz: "I never impose slavery upon my kinshen by exterting my subreme newers. I always enjoy only the half of the objects and endure hersh and bitter criticism of my relatives".

"Dāsyam qishvarya vadena jñatinam na karonyaham Arddham bhoktasmi bhosanan var imraktani cha ksame (M.B. XII.79.5) Like a man rubbing two me nieces of wood for the sake of fire their numbert speech always gnaws my heart. There is nower in Bala, softness in Cada, madering beauty in Pradyumna but helplessness in me. Other Andhakas and Vrisnis are fortunate, nowerful, unassailable, and even energetic. Disunited & with them one will be no more; united with them, he will accurre everythere. Being forbidden, I join none. There is no greater distress than having Ahuka and Akrura or not having them as relatives. Like a mother of two gasblers I wish victory of the one but not the fldefeat of the other (Fbid. 7x12)x(4.3.7II 79.5-15)

Dr. S.E.Das finta suggests the story of Krsna's being . That with an arrow by an archer originated from the legend of "isnu's being killed by the flying ends of this bow, as stated in Satabatha brahmona MIV.I. The stortex is once that Visnu was resting his head on the end of his bow; and when some ants, perceiving that, said, "low should we be rewarded, if we could grow the strings of the bow", the sods said that they would then be rewarded with food; and so that ants growed away the strings, and as the two ends of the bow sprang about, Visnu's head was torn from his body and became the sun. (A. History of Indian Philosophy Vol.II, Page 536). But the story of Krsna's death may preserve some genuine tradition of his death at the hand of the hunter called Jara, who according to Harikamsha is "i a Mishāda. The destruction of "Vrisnis is also recorded in Kautilya. Malready mentioned.

It appears without any doubt from what has been stated above that in life Ersna was really great and in death he became greater.

# SUCTION NOT VI

EVID NOES IN PARIATIANI AND ATTHORASTRA

The word 'bhakti' meaning 'object of devotion or worshim' occurs in Panini TV.3.75. In Panini 4.3.78 the words Vasudeva and Arjuna xv occur and the affix "un' is added to them to mean worshippers of Vasudeva and 'Arjuna' i.e. Vasudevaka

and Arjunaka. Patanjali in his commentary on this sutra says that Vasudeva is not the name of a Ksatriya but of a 'worshipfhi/ one'. This shows that Vasudeva was raised to divinity at the time of Panini who also mentioned the names of the 'rispis, Andhakas, Kurus (TV.1.114), Yudhisthira (VIII.3.95), Ma'uula 'rikodara, Prona, (4-1-103) Kunti, Hastinanura(VI.2.10) etc.

Papini mentions not only the name of the Mahabharata (VI.C.3P) and its principal heroes, but also the names of his reductors Vaisamnayana with disciples (IV 3.104) and paila (4-1-118). Vaisamnayana and Paila are referred to an reductors of the Bharata and Mahabharata in the Asvalayana Crihya Sutra (III.4.4.) and componented by the M.B. itself (1.B. I.63.89-90). This suggests that Baila and Vaisamnayana versions of the Marabharata seem to been moven to famini. This m fact was not noticed by the earliesk critics. The Mahabharata was recited first at Tamila (M.B.TVIII.5.34.) in the vicinity of which Panini's own village Salatura was situated. So Panini's information seems to be denotine.

The word Nadayana occurs in Panini (IV.1-99) and the word Gonavana (fordst of the Comas) in (II.4-68). Patrifiali under sutra VI.3.6 says as illustration -"Janardana is by himself the form fourth" (Janardana Schatimthacua). This shows that Vajadam (Krsna), Palarama, Prodynuma and Initudina were, known to him as members of four Wyuhas. (Under Panini XX (III.1.26.) he refers to the followers of Vasudeva and Kamsa in convection with the dramatic representation of Vasudeva's killing Xm Kamsa. Under (Pa IV.2.104) he mentions wire devotees of Vasudeva viz: Vasudeva marra and Vasudeva: Vagina. Under Pā. II 2.34 he xewendar records that in the termley dedicated to Pana, Tesava and Dhananati, drums, Gymbils, Conch-Shells etc. were sounded. Patarjalk has also quoted fragments of verses are hably from earlier texts dealing with Krsna legends viz:

- (1) In 'he dayn of yore Tasudeva killed Man Karsa. (Kansamjashana kila Vasudevah).
- (ii) Krana'z is not kind to his maternal uncle.

  (asadhur matule Kranah). Contd. 85

- (iii) 'Kamsa was killed long ago'(Chirabate Kamse).

  (iv) 'Let the never of Kṛṣṇa accommanied by Sankarsana,

  nrosner'. (Cankarsana-dvitiyasya balam Kṛṣṇasya vardhatam).
  - (v) 'Mutual striking of Krsna and Kamsa is noticed' Porahara drsyante Kamsasya cha Arsnasya cha).

# ARTHASASTRA

- i) Kautilya (XIII.3.1) mentionen Sankarmana as a dity and his devotées with bald head and matted heir.
- ii) He has used the names of Krsna and Kamsa along with those of Waraka, Sambara, Ghatabala etc. in smells %px(XIII 12.13).
- iii) He has alluded to the destruction of the federation of the Vrisnis on account of insulting the sage Dwainamara (1.6.3).

### CHAPTER II

THE STORY IN THE BUDDIEST AND JAINA FINCES.

### STOTION I

### THE STORY OF IT THE BIDD HER PROTES:

### (a) Chata Jatara:

Actording to Chata Jataka Trana Vacudeva was the eldest of the ten sons of Thasarara and Devarabbra. Thasarara was the younger son of the king Tohasarara retrains in upper Mathura. Devarabbha was the daughter of Tahakamsa, which in the city of Ashitanjana in the Kamsa district in Titoranatha. Kamsa and Thakamsa were her two brothers. There was a prophesy that a son born of Debarabbha would restroy the lineage of Kamsa who then kent her confined in a tower under a main servent named Tandaropa and a servant, named Andhakawanhu, husband of Kanda Gora

In course of time Upasagara came to the court of Kamma and fell in love with the girl Remambha Revagabbha. Their union was offected by Manda-gona. As a result Devagabbha concieved and mave birth to a daughter called Lady Afjana and ten sons such as Vasudava, Baladeva, Chandadeva, Suriyadava, Agrideva, Marunadava, Irjuna, Pajjuna, Chana Pandita, Ankura. For fear of Kamma they were secretly exchanged with ten Agushters of Mandagona, immediately after their birth. So the people know them as the sons of Indhakavenhu, the ten slave brethren.

In course of time they grew strong and beroic. They plundered the country. At last Names came to know them as sons of Devarabbha and Unasarara. Then he invited them to join a greatling contest. They went there and billed Names's wrestlers - Charuna and Musthika. It last "asulova threw a wheel (Chakkan) which chopped of the heads of two brothers Tamsa and Inskensa. Then they assumed the sovereignty of the city of Ashitanjana, They lateron cantured the kingdom of Twaravati, lived there and conquered the whole of India.

Tr course of time they insulted the same Tanha Dipayana by dressing a lad up as a mirl big with child. The same understood the trick and cursed that the mane would bring forth a most of

acacia wood on the seventh day and destroy the family. The sage was killed. The boy mave birth to a knot of acacia wood.

They burnt it and cast ashes into the river. But from the ashes sprang an oraka plant.

There they are and drank. They quarrel broke out among them
They killed one another with the erakablants. Only "asudeva chaplain baladeva, bady Anjana and the chaptain survived and fled away.
On the way Baladeva was killed by a goblin and Vasudeva washeing wounded on the leg by a hunter and died.

Chata Pandita wasma wiser than Vasudeva and gave/consolation to the tion to when the fatter latter's son died. According to the comentator the story the Master (the Buddha) told in Jetavana about a son's death. He further says that Rohineya was born and Ananda, Vasudeva-Saributta, Chata Pandita, the Buddha himself.

11.8: In the Mahabharata Trana is called by Duryodhana and the son of Tamsa's slave (Tamsadasasya dayadah) (IV.61.27).

## (b) UMMAGGA JATAKA:

One day Vasudeva, eldest of the ten Princes brothers of the Krsna family reigning in the kiredom of Dwaravati, net on the way a hand some unmarried Chandela rirl named Jambavati. We took her to the malace, made her his chief consort among the sixteen thousand queens. That queen bore the king a son called Sivi who reigned over the kingdom after the death of his father. (Adapted from the translation by T.B. Yatawara mare 146) (and Maha Ummag ajataka Mo. 546).

# (c) A'B'THA SUTTA: (Dielogues of the Budcha Part I T.W. Phys Davids- PP 115\_119):

King QKKAKA had a Slave girl called Disa. She gave birth to a black baby. And no sooner was it born than the Little black thing said, "Wash me, mother. Bathe me, monther. Set me free, mother, of this dirt".

This fellow man shoke as some as he was born. Ht Tis a black

thing(Kanha) that is born, a devil has been born". And that is the prigin, Ambattha, of the Kanhayanas. He was the ancestor of the Kanha-wanas.

That Kanha became a mighty seer. He went into the Deccan, there he learnt mystic verses, and returning to OKKAKA the king, he demanded his daughter Maddarupi in marriage. The king terrified at the lesson given, gave the man(Kanha) his daughter Maddarupi to wife. That Kanha was a mighty Seer".

The tradition of Krsna being a seer seems to be corrobarated by this story. In the V.P. and H.V. Madri, a daughter of the king of Madra, is stated to be a wife of Krsna. Following the commentators of the verses of the Ghata and Ummagga Jatakas Bhandarkar concluded that Krsna was the Gotra name(V.S.M. R.S. page 16). But the Ambattha Sutta, one of the earliest Bhddhist texts says that Krsna was a proper name and that he was the origin and ancestor of the Kanhayanas.

The reference in the Buddhist Sutta Kṛṣṇa going to the Deccan for learning reminds us of Kṛṣṇa going to his preceptor's house at Avanti. The name of his mother is Disa which reminds us of Devaki. In these three stories saix stated above, Kṛṣṇa is looked down and used as an instance for propagation of the Buddhist faith.

#### (d) THE BUDDHIST NIDDESA:

In the Pali Bhddhistic cannon known as the Niddesa (c.4th Century \$.C.) the worship of Vasudeva and Baladeva has been mentioned along with that of other deities, viz: "The deity of the lay followers of the ājivakas is the ājivakas, of those of the Nighanthas is the Nighanthas, of those of the Jatilas (Ascetics wearing long matted hair) is the Jatilas, of those of the Paribbājakas is the Paribbājakas, of those of the Avaruddhkas, is the Avaruddhakas, and the deity of those who are devoted to an elephant, a horse, a cow, a dog, a crow, Vasudeva, Baladeva Punnabhadda, Manibhadda, Aggi, Nāga, Suppannas, Yakkhas, Asuras, Gandhabbas, Mahārājas, Canda, Suriya, Indra, Brahmā, Deva, Disā, is the elephant, the hose, the cow, the dog, the crow, Vasudeva, Faladeva, Punnabhadda, Manibhadda, etc.

respectively". (V.S.M.P.S. P 3-A).

#### SECTION II

The story in the Jaina texts.

In the Lecturer No. 22 of Uttarachyayana Sutra Vasudeva, a nowerful king of Sauriyamura, is stated to have two sons Bama and Heshava or Vasudeva by his wives Bohini and Devaki respectively. Vasudeva had 10 brothers of whom Samudravijaya was the eldest. Samudravijaya's son Aristanemi was the 22nd Tirthamkara of the Jainas and cousin of Vasudeva. Vasudeva settled the marriage of Aristanemi with Bajimati, a daughter of Ugrasena, the king of the Phojas. But Ultimately he did not marry but joined the Holy order. His bride, too, followed suit.

In the Lecture No. 11 (U.G.) Vasudeva is stated to be an invincible warrior holding conch, disc, club, whom nowe could withstand and the Jaina ascetic is instructed to emulate him in respect of restraint of mind.

Jaha Se Vasudeva Sankhachakkarayadhare

Annadihayavale johe evam havai vahussuye(U.S. 11.21)

According to Jaina literature Time is divided into two cycles viz: Avasarbini and Wtsarbini, each with six stares according to the mutual increase and decrease of sorrow and harminess respectively and vice versa. In each cycle there are nine Vasudevas, nine Baladevas as well as nine Rival Vasudevas along with 24 Tirthankars and 12 Chakravartins (Manarchs). Vasudevas will kill the Rival Vasudevas with chakra. The last Vasudevas and Rival Vasudeva are Krsna and Jarasandha respectively. The name of Vasudeva's wheel is x Sudarshana, that of the conch Tanchajanya, Baladeva is his eldest brother. They have mutual amity and affection.

Moreover the whole of India is divided into six marts, a Chakravarti or Monarch conquers them all. The rival Vasudeva (Prativasudeva) conquers only the three narts or half of India at first. Then Vasudeva appears and kills the Fival Vasudeve and occupies his kingdom and becomes king of the half of India.

According to Jaina Agama Ersna is stated to be a devotee of Aristanem Krsna said to Aristanemi, "Where shall I so after death? Where shall I be reborn?" Aristanemi replied, "Being killed by the hunter Jara you will be born in the third & hell called Baluka-nrabha (Desert). Then you will be reborn in future as an Arhant (recluse) named Amama in the city of Satadwara in the country of Pundu". (Intakritdasa Barga V. Chapt. I-vice Arhat Aristanemi Aur Vasudeva Krsna by Srichandra Rampuria P-71). That Krsna is a butter thief, a lover and flute player at Gokula and the pronounder of the Geeta, is unknown to the Jaina writers. The following story of Krsna's kindness is recorded in the Jaina Text (Antagadadasa, Varga III, Chart, 8, p.18-19). The story coes that while riding on an elephant's back on the street of Dwaraka, Krsna noticed an old man carrying heavy bricks. The man was too old to carry them. Ersna was moved to naty. He began to carry the bricks from the street to the adjacent house. Seeing him carrying such loads, the people of Dwaraka thronged there and began to carry the remaining brick, from the street to the house.

It is stated in the Puranas that Samkarsana was transferred from the womb of Devaki to that of Rohini before birth. Similarly the Jaina Kalbasutra states that Mahawira was transferred from the womb of the Brahmin Lady Devananda to that of the Ksatriya Lady Trisala.

#### CHAPTER III

## FOREIGN REFERENCE TO THE KESNA LEGEND

a) Arrian in his <u>Indica</u> following the accounts of Megasthenis writes:

"Meracles, however, who is currently reported to have come as a stranger into the country IS SAID TO HAVE BEEN IN REALITY A PATIVE OF MUDIA. This Heracles is held in special honour by the Sourasenoi, an Indian tribe who possesses two large cities, Methorage Cleisobora, and through whose country flows a max navigable river called the Iobares. But the dress which this Heracles

Wore, Messatheness tells us, resembled that of the Theban
Teracles, as the Indian themselves admit. It is further said
that he had a very numerous progeny of male children born to him
in India( for like his Theban namesake, he married many vives),
but that he had only one daughter. The name of this child was int
Pandaia and the land in which she was born, and with the
sovereignty / which Teracles entrusted her, was called after
her name Pandaia, and she received from the hand of her father
500 elements, a force of cavalry 4000 strong, and other of
infantry consisting of about 130,000 men. Some Indian writers
say further of Heracles that kis when he was going over the
world and ridding land and sea of whatever evil monsters
infested them, he found in the sea an expanent for women".

(The classical Accounts of India, R.C. Hazumdar 1960, mage

Bhandarkar has rightly identified Heracles with "asuleva-Krsna, Sourasenoi with the Surasenas (People of Surasena or Mathura region), Aethora with Mathura, and Iobares with the river Yamuna. Cleisobora is no doubt Ersnapura. The testimony of Megasthenes (% C 4th Century B.C.) that Meracles was in reality a native of India, proves the correctness of early Indian traditions preserved in Tanini, the Mahabharata and the Purantas that Krana was a historical person born at Mathura. Seference to his connection with Pandaia, proves his intimate relation with the Pandavas. The mention of his many male children and marrying many wives and also of coing over the world and ridding land and sea of whatever evil monsters infested them, seems to testify to the truth of the Inic and Puranic accounts of his extensive conquest, taking many wives and having many progeny. Moreover it appears from references to Indian writers, Feracles and Pandaia that Marasthenes uan acquainted with early writings on the Krana Saga, nossibly Zthe Tandayas the Shabharata where Trana and Pandu have been mentioned.

This conclusion is also corroborated by internal evidencs viz: Tegasthenes records that, Indiangalso tell us that Dionysus

was earlier than Heracles by fifteen generations (Ibid P.223). It is interesting to note that according towM.B. (XIIChapt. 147.25.53) Krsna is fifteenth in decent from Daksa Prajapati (Dionisus?) of the solar line (see page-22-23). Description of Magasthenes (Ibid 0.272) contains some other accounts of the Mahabharata vizi persons with ears extending to the feet (Karnapravarana M.B. II 52.19), gold-digging ants (Pipilikan jatarupam-Ibid 4), people with an eye on the forehead (Lalataksa M.B. II.51.17). Moreover, Megasthenes records that the Indians do not rear monuments of the dead, but consider their virtues which men have displayed in life, and the songs in which their praises are celebrated, sufficent to preserve their memory after death (Ibid 7.223). That Alexander passed through the city of Taksasila (Taxiles), is recorded by all Greek writers. It is in this city that the Mahabharata was first recited by Vaisampayana to king Janmejaya (M.3. XVIII 5). So it is nossible that the M.B. used to be recited also at the time of Alexander's invasion, and Megasthenes might have heard it recited. Following Tegasthenes, Diodorus Siculus wrote about Teracles b) almost the same accounts;

"They further assert that Meracles was born among them. They assirn to him, like the Greeks, the club and the lions' skin. He far surpassed other men in personal strength and nowers and cleared sea and land of evil beasts. Tarrying many wives he begot many som, but one Saughter only. The sons having reached man's estate, he divided India into equal portions for his children, whom he made kings in £1 different parts of his dominions (The Classical Accounts of India - page 236).

Creat" wrote that an Image of Meraules (Krona) was borne infront of the army of Porus fighting against Alexander. He says, "An image of Mercules was borne in front of the line of infantry, and this acted as the strongest of all incentives to make the soldiers fight well. To desert the bearers of this

image was reckoned a disgraceful military offence, and they had even ordained death as a penalty for those who failed to bring it back from the battle field, for the dread which the Indians and had conceived for the god when he was their enemy, had been toned down to a feeling of religious awe and veneration". (Ibid PP.119-120). If this account is true, it appears to be reminiscent of the Bharata war in which Kṛṣṇa led Arjuna to victory against the Kauravas. At the outset of the Bharata war Drona presaged Yudhisthira's victory, saying "Where there is Dharma (righteousness), there is Kṛṣṇa, where there is Kṛṣṇa there is victory". (M.B. VI. 43,63,B.G., XVIII.78).

- d) Ptolemy in his treatise an Geography (Book VII) mentions, 'around the Bidaspes, the country of the Pandoouoi', (Ibid page-371) This no doubt refers to the country of the Pandavas.
- e) Recarding the antiquity of the cult of Krsna (Vasudeva) mention may be made of a story recorded by Zenob, a Syrian who flourished about 304 A.D., as to the erection of a temple to Gisane (Krsna 2) by the sons of certain Indian chiefs who had fled west-wards with their clan and found shelter m in Armenia (149-127 B.C.) (See Kennedy 'The Indians in Armenia', J.R.A.S. 1904, 309 ff). (E.H.V.S., P23)

#### CHAPTER IV

# ARCHAEOLOGICAL AND EPIGRAPHIC EVIDENCE OF THE KISNA LEGEND.

# (1) GOSUNDI INSCRIPTION:

Several pre-Christian epigraphic records refer to the worship of Vasudeva Krsna and Samkarsana and the existence of the Bhagavata Shrine. At first mention may be made of the Ghosundi Inscription which was discovered on the wall of a bach (deep masonry well) in the village of Ghosundi which originally hailed from Nagari (indified with ancient Madhyamika), 4 miles to the south of it, in the old Udaypur state in Rajnutana. Further discoveries of two other copies of the same record have enabled D.R. Bhandarkar to present to us a complete reading of the three-line inscription which runs thus:-

- i. Karitoyam rajna Bhagavaten Gajayanena Parasari putrena Sa-
- ii. rvatatena Asvamedha-yajina bhagava (d) bhyam Samkarsana-Vasudeva bhyam
- iii. anihatabhyam sarvesvarabhyam pujasilaprakaro Narayana-vatika.

i.e."(This) enclosing wall round the stone(object) of worship called the Narayana-Vatika (compound) for the divinities

Samkarsana-Vasudeva who are unconquered and are lords of all (has been caused to be made) by the king Sarvatata, a Gajayana and son of (a lady) of the Parasara-gotra, who is a degotee of Bhagavat (Vișnu) and has performed an Asvamedha sacrifice".

Here is an undoubted reference to a shrine of the two gods,

Sankarsana and Vasudeva probably identified with Narayana round which a stone enclosure was built in the Ist century B.C. or some-what earlier. This inscription also incidentally shows the composite character of the religious practice of the higher section of the Indians. King Sarvatāta, belonging to the Bhagavate creed and erecting the enclosure round the shrine of his chosen gods, had already performed the Vedic Asvamedha sacrifice(cf. the practice of the imperial Guptas) (D.H.I. PP-90-92).

(21) BESNAGARA INSCRIPTION:

The welknown Khambaba pillar inscription at Besnagar of the 2nd century B.C. records that a Garuda-dhvaja(or pillar) was erected in honour of the god of gods (devadeva) Vasudeva by Bhagvata Heliodora (Heliodorus), son of Diya (Dion) and an inhabitant of Taxila, who came as an ambassador from the Greek king Antial-kidas to king Kasiputra Bhagabhadra in the fourteenth year of the prosperous reign of his Majesty. The three ways of immortality if well done lead to heaven viz: self restraint, self-denial, and attentiveness. Besnagar is in Eastern Malwa. The inscription reads "Devadevasa Vasudevasa Garudadhvaje ayam Karite ia Heliodorena bhagavaten Diyasa putrena Takhasilakena Yona-dutena agatena maharyasa Amtalikitasa upamta sakasam rano Kasibutrasa Bhagabhadrasa tratarasa vasena chatudasen rajena vadhamanasa. Trini amutabadani iya-su-anuthitani neyanti

svaram dama chaga appamada". Desnagar, identified with ancient Vidisā, is in Eastern Malwa. This inscrintion proved the dynamic force of the Phagavata cult which earned the deen esteem also from a foreign dignitary embracing this creed and spending wealth for its propagation. The name Garuda also suggests that by this time the association of the sectarian god Vasudeva with the Vedic god Visnu had already been completed, (for in the Paveda the sun god Visnu is often conceived as the bird Garutmat for traversing the sky). It can reasonably be surmised that this Garuda column was erected in front of the shrine of Vasudeva who was to this Greek convert to Bhagavatism, the god of the mods, the chosen one. Reference to Taksacila is immortant. Vaisamvayana first recited the M.B. to Janamejaya at Taksasila (M.B. XXIII.5.34), Panini, a native of Salatura, near Taksasila near Takṣaśila mentioned the name of the Mahabharata (PA VI). 238) So it proves that the people of taksasila were acquainted with the M.B. long before Heliodorus who most probably studied the M.B. or heard it recited. His three procepts, dama, tyasa and and apramada - actually occur in M.B. (XI.7.23; V.45.70; V.43.22). Thus the M.B. and Krsna cult played a great part in converting Zproselttising foreigners into Winduism in the pre-Christian periods. This Zzeal of Bhagavatism is also recorded in the Bhagavata Purana(II.4.18)

That there were other shrines of Vasudeva at Besanagar is proved by the discovery of a fragmentary inscription of a slightly later date, on the shaft of another actagonal Garuda column found in a narrow street of Bhilsa, evidently hailing from Besnagar. It records that this Garuda column of the excellent temple of the Bhagavat was erected by Gautamiputra, a Bhagavata, in the 12th year after the installation of Maharaja Bhagavata, (Gotamiputen bhagavaten-Bhagavato prasadottamasa Carudadhvaya karito dvadasavasabhisite Bhagavate ma).

It may not be out of place to mention here that two more capitals of columns shaped as a tala (fanfalm) and a makara (crocodile) of the samedate have been found at Besnagar. But their shafts have not yet been discovered. It seems beyond

doubt that they belonged to a votive column dedicated to Samkarsana and Pradyumna, for they were their insignia respectively. (Sankarsana is called Taladvaja and Pradyumna Makaradvaja). The discovery of separate Garuda, Tala and Makara capitals proves the probability of existence of the first three of the four Vyuhas viz: Vasudeva, Sankarsana, Pradyumna in the locality. The cavital of a stone column shaped like a cluster of palmyra leaves to be dated approximately in the Ist century B.C. has been discovered by Carde at Pawaya in Gwalior xt state. These dvajas remind us notably of the memorial columns one of whose early prototype, was the wooden sthuna of the Vedic burial mounds, but also of the 'yupastambhas which were erected by kings and noble men of yore in commemoration of their performance of the various Vedic sacrifices (D. H.I. P. 103). In the Bodhayana Dharmasutra Garutman is intimately associated with Narayana Visnu. So this inscrintion points to the connection of Vasudeva with Marayana Visnu.

## (3) THE MORA WELL INSCRIPTION (IST CENTURY A.D.).

The Mora well inscription of Mahaksatrana Rajuvula's son Swami (Mahaksatrana Sodasa) records the establishment of the images of the worshipful Panchviras (five heroes) of the Vrisnis in the stone shrine; these images are called five objects of adoration made of stone radiant as it were with highest beauty. The part of the original translated here, reads:-

- 1) Jahaksatranasa Pajuvulasa putrasa svami,
- 11) Bhagavatam Vasninam nanchviranam pratimah sailadevagrijo
- iii) arcadesam sailam pamca jvalata iva paramavanusas, The words pratima and arca used to denote the stone images. Here we find the use of the words pratima and parcha to denote the stone images of the five Vrisni horoes, who were tentatively identified by Luders with the help of Alsdorf, with the five great heroes (Baladevapamokha pancha mahavira) of the Jana canonical list, vic: Padeva, Akrurn, Anadhristi, Sarana and Viduratha. But Dr. J.N.Banerjee has conclusively proved that the five Vrisni heroes mentioned in the inscription as well as in

many Jana works an "Ria Baladeva pamokha nanchama havira" really stand for Samkarsana, Vasudeva, Pradyuma, Samba and Anirudha, all well known and closely connected members of the Vrisni dynasty on the evidence of a Vyunurana nassage (chapt.97 1-4). This inscription supports the Vrisni origin of Krana Vasudeva.

# (4) MATEURA DOOR/JAMB LESCRIPTION:

An Inscription found incised on a door jambfrom Mathura records the wift of a torana vedika (railing) and a third object (restored by Chanda as catuhsalam; Luders, however suggests devakulam of sailam) in the Mahasthana (a large temple or sanctuary) of Bhagavat Vasudeva, during the time of Mahaksatrana Sodasa. Luders suggested the nossibilities of this incribed door-jamb originally belonging to the Bhagavata Sanctuary referred to in the Mora well inscription; if we assume with him that the temple mentioned in the Mathura door-jamb record was enlarged or embelished during the reign of Sodasa by a nerson, a Mindu high official in the service of the Mahaksatrapa (the treasurer of Sodasa mentioned in the inscription No. 82 in Luders' list of Brahmi inscriptions) was a Brahmin), then it further increases the age of the Vasudeva shrine in the locality (D.H.I.P.95).

## (5) NUMISMATIC EVIDENCE OF VASUDEVA KRANA-VIANU LECEND

The number of early Indian coins containing the figures of Vasudeva Krana is very small. According to Dr.J.N.Banerjee only one coin of Visnumitra in the socalled Panchala Mitra series to be dated in the Ist century 3.C. contains the figure of Vasudeva Krana (D.H.I. P).129-130).D.C. Sarkar, suggested that Visnu appears on some coins of the Kusanarulars (Age of Imperial Unity P-439). Dr. J.R.Banerjee remarks "Some emblems particularly associated with the Vasudeva cult, can however, be recognised in several of the devices on the indigenous coins of India of a very early period. Several double die square copper coins of Taxila bear on their obverse a symbol which has been described

by Allan as a pillar in a railing surmounted by a fishlike object. A few round corner coins of uncertain origin bearing fragmentary legends (reading extremely uncertain) have on the reverse a symbol described by Allan as a bushy tree in railing but a consideration of them enables us to offer a plausible suggestion that these are really columns surmounted by fan palm capitals. A comparison with representation of ordinary palm trees which appear on some coins of Ayodhya lends supports to this view. Reference has already been made to the fan palm capitals discovered at Besnagar and Pawaya. This it is probable that these symbols are really based on votive columns connected with Bhagavatism, via: the Garuda, Mina, (Makara) and tala capitals associated with Vasudeva Visnu, Pradyumna and Samkars ana respectively. The elaborate wheel appearing on the reverse of the unique silver coin of the Vrisni Rajanga has been described by Cunnigham and Allan as a Dharma Chakra; but its appearance on a coin of Vrisnirajanya, with which clan according to consistent Epic and Puranic tradition in the name of Vasudeva Krsna is associated, makes it highly probable that the Chakra stands for the Sudarsanacakra of Vasudeva Visnu, one of the best revered symbols among the early Pancharatim and Visnavas. The basic idea underlying the wheel in its association with Vasudeva is solar, and the wheel as a symbol par recellence of the god is undoubtedly one of the tangible signs of his connection with the Vedic Visnu as aspect of the son. (D. H. I. PP 131-132). The wheel surrounded by a circle of dots appearing on the observe of the Kauluta chief Virayasas (C. Ist century A.D.), may be of the Vaisnava trait. The same chakra appears on the coin of Acyuta, one of the kings unrooted by Samudra Gunta. (Ibid P-132).

#### 6) THE STORY IN THE EARLY INDIAN SEALS:

On an amulet discovered at Mohenjodaro the following scene is noticed by Mackay as stated in his Further excavations at Mohenjodaro vol. I.P.355 PI.KC.23-b: Two men are shown, each

visible, perhaps the men are about to transplant the trees for the abode of a spirit who is depicted in between the tree-carrying figures; the leafy nature of the arm of this spirit really represents the armlets of the divinity. Mackay has cited an interesting parallel to this scene in that of the Puranic story of the Yamalarjuna trees which were uprooted by the child Krsna, thereby releashing the two spirits confirmed in them. We find its inconographic presentation in a relief of the late Gunta period and after wards and it has been suggested by Mackay that it owed its origin to a x similar myth of a much earlier date. (D.H.I.P-175). The scene on the Mohenjodaro amulet is some what different from its Puranic xxxxxt counter part in as much as in the former, two persons instead of one are shown with the uprooted trees in their hands.

Marshall at Bhita, only one bears the name of Vasudeva, the much worn, nearly oval seal No. 21 in the serice contains the legend in northern Gupta characters (Namo Bhagavate Vasudevaya). Marshall says that the sealing in interesting, for it shows that there was a temple of Vasudeva in the Gupta period at Bhita. The male figure on the seal No. 22, standing facing with its right hand outstretched below which is the variant of the Srivatsa mark and its left hand on hip with a conch-shell near lieft foot, is undoubtedly of Visnu (D.H.I. P.192).

- (7) THE STORIES OF KRSNA'S EARLY LIFE IN SCULPTURE:
- (i) Janmastami scene of Mathura Museum:

The stories connected with the childhood and youthful days of Krsna and Balarama were already well known in the early centuries of the Chiristian era. On of the oldest representations-of the story of Krsna Janmastami is to be found on a gragmentary relief of the second or third century A.D. in the collection of the Mathura Museum (No. 1344). It shows Vasudeva fording the Yamuna with the new born Krsna in his hand to exchange him for

safety with the just born daughter of Nanda and Yasoda (D.H.I. 421).

ii) Krsnayana scences of Mandor door-jambs:

A series of reliefs carved on two partially preserved door-jambs found at Mandor (Mandavyapura, the ancient capital of Marwar), were identified by D.R. Bhandarkar to illustrate the following Kranayana scenes:-

- (a) The uplifting of the Govardhana mountain by Krsna, (b) Krsna stealing butter, (c) Infant Krsna upturning the cartic with his tiny legs; (d) the slaying of the ass-demon Dhenuka by Balarama, and (e) the subjugation of Naga Kaliya by Krsna. The date of the sculptures has been fixed by Bhandarkar in the 4th Century A.D. (Ibid. P-421-422).
- iii) Deoghark, Badami, Paharpur and other miscellaneous reliefs:-

In Deoghark relief (vide PI XXVI, fig. I-D.H.I.) Nanda and Yasoda, the adoptive cowherd parents of Krapa and Balarama are found standing side by side and caressing the infants in their rural surroundings; the indistinct figures of the cows indicate the pastoral character of the same. M.S. Vata notices many such Krsnayana scene carved on the Deogharh temple walls and illustrates some of them (M.A.S.I.No. 70, PP-18 ff. 33 and plates). R.D. Banérjee identified various such scenes in the numerous friezes carved on x caves II and IV at Badami. Some Paharnur basement reliefs also contain these scenes. The sculptures on some mediaeval Vaisnava shrines at Tripury (me (modern Tewar in Madhya Pradesh), and the late mediaeval temple curving of various other parts of India illustrate these Krsnayana scenes. Separate sculptures of Krsna are also known from comparatively early times. The favourite things which are illustrated by them are those of Krsna unlifting the mountain Covardhana, Krsna accompanied by his two favourate consorts (Rukmini and Satyabhama) etc; reliefs belonging to late mudiaw mediaeval and modern periods illustrate the cowherd (Conala) Krsna's dalliance with the cowherdesses (Gonis), the chief among whom was Radha (Ibid P-422).

## (A) RELIEF OF KRSNA'S VISUAPUPA:

In the collection of Varendra Pesearch society at Pajshahi there is a relief of twenty armed deity illustrating the Viswaruna asnect of Krena as described in the B.C. It may be dated 11th century  $\Lambda_*D_*$ 

## (9) NAMAGHAT CAVE INSCRIPTION:

Tt records, after an invocation of Dha(r)mma, Ida(Indra), Sankarsana, Vāsudeva, the descendants of Chandra(and surya), the four Lokanalas yama, Yaruna, Kuvera and Vāsava, the fees given at various sacrifices by the daughter of the Maharathi Kalalaya, the Scion of the Amgiya family, the wife of a king who is called Lord of Daksinānatha, the mother of the Princes. Vedhsiri, and Sati Sirimatā. Nanaghat is in the Decean. The inscription is probably of the first century B.C. It is important to note that Vasudeva and Sankarsana are mentioned with the Vedic Gods by a Brahmanist and that the Bhagavata religion spread to the south where the Alvars followed it and composed songs known as Malayira Prabandham probably at a later date. (E. H. V. S. Palis-118)

### 10) HAS IN HUDDHIST CAVE INSCRIPTION: 2nd cont. A.D.

In the Fasik Buddhist Cave Inscription of the time of Fajan Vasithiputa Siri-pulumayi, the names of Kesava (Krsna) and Fama (Valarama) occur in the following lies:-

"Etadhanu dharasa ekasurasa ekapamhanasa Pama-kesav-Ārjuna-Bhimasena, tula narakamasa". i.e. the unique archer, the ununique hero, the unique Brahmana, in nower equal to Rama, Kesava, Arjuna and Bhima sena. Like the Wanaghat inscription it comes from the decean. It is to be noted in this connection that in the eyes of the Buddhists Krana and Balarama are merely men of nower, as the we find in the Chata Jataka.

#### 11) THE CHINA STONE INSCRIPTION:

In the China Stone Inscrintion of the time of Rajan Gotamiputra Siri, Yana satakani, we find mention of Krsna Masudara. It is found in the Masure Condition of Krsna Masudara China in the District of Krsna Krsna. Its date is second century A.D.

## 12) THE TUSAM ROCK INSCRIPTION (4TH CENTURY A.D.):

The Tusam Rock Inscription, distovered in the Hissar district of the Punjab, mentions the worship of Visnu "the mighty bee on the water-lily which is the face of Jambavati", and states two reservoirs meant for the use of the Bhagavat which are the work of Somatrata, the great-grand son of Arya-Satvata-Yogacharya-Bhagavadbhakta Yasastrata. "The epithets applied to Yasastrata prove the Aryan origin of the Satvata religion and point to the close connection between Yoga and Bhakti, dedicated to the Bhagavat of the Satvatas, which is one of the most noticeable features of the Gita". (E. T.V.S.P.166).

DATE OF

## CHAPTER V

ALDate of the BHACAVAD CITA and TOSMA WASHUEVA.

#### Section I

# the date of the bhacavad cita

Following Telang, Carbe regards Kalidasa as the oldest euthor referring to the Gita (K.25; III.22) in Kumara Sambhava VI.67 and the in Raghu X.31 respectively (G.I.B.G. page 30). I may point out that Sakuntala VI.12 also refers to the Bharavatla Gita XVIII.48, viz:

"Sahaje Kila je Tinindite nahi se Kamma vivajjaniya (Sakuntala VI.12)

(i.e. An inborn duty, even if blamable, should not be given un).

Sahajam Karma Kaunteya Sadosam anina tyajet(B.G.XVIII.48) (i.e. 0 son of Kunti, an inborn duty, even faulty, should not be given up.).

But I have reasons to state that Asvanhosa (Ist century A.D.) is the oldest author who refers to the Gita in his Buddhacarita where the author mentions Gauri(Krsna-1.45) with respect and the Gopa yosits(cowherdesses -IV.14). In the trials of Siddhartha stated in Buddha Charita (canto XIII) Krsna

who inculcates on Arjuna the disinterested performance of caste duty (Svadarma) and denounces asceticism in the B.C., appears to be represented as ara who advises Siddhartha to rise up, to observe own caste duty (Svadharma) and to relinguish asceticism viz:

"Ittistha bho Ksatriya mrityabhita Chara Svadharmam tyaja moksadharmam Vanaisca Yajnaisca "iniya lokam Lokat padam prapnuhi Yasavasya" (NIII.9)

(i.e. O Ksatriya, afraid of death arise, observe your own caste-duty, relinquish asceticism. Conquering meanle by arrows and sacrifices, attain the state of Indra from this world).

This seems to be an echo of the B.G. (II.3; II.31-32) both in form and sense:

- (i) Klaivyam masma gamah partha naitattvay upapadyate
  Kaudram hridayadaurvalyan tyaktvottistha parantapa(II.3).
  (i.e. yield not to this unmanliness, O Partha, for it does not become thee, caste off this netty faint heartedness, and arise, O oppyessor of the foes.).
- (ii) Svalharman and Caveksya navikampitum arhasi
   dharmad hi yuddhak ccheyo'nyat Esatriyasya na vidyate(II.3)
  (i.e. Further, having regard for thine own duty, though shouldst not falter, there exists no greater good for a Tsatriya than a war enjoined by duty).
  - (iii) Madrochaya co'mananam swargadwaram amavrtam

    Sukhinah Ksatriya Partha labhante yuddhan idrisam (3.6.II.32)

    (i.e. Hanny are the Ksatriyas, O partha, for whom such a war comes of its own accord as an onen gate-doors to heaven).

    Asvashosa seems to imitate the 3.6. (II.27) in his 8.6.
- (i) Tadevam abhiniskrantam na mam socitum arhasi
  brutvani hi ciram slesah kalena na bhavisyati(B.C.VI.16)
  .(i.e. you should not grieve for me as I have deserted home. Though
  there is union, it will not continue in course of time).

VI.162 and 17.viz:

. . .

(ii) "Dhruvo yasmad viślesastu stasman moksaya me matih"
(\$6.0. VI.17)(16As senarativn z is certain, so my mind
is for salvation).

tasmad apariharyarthe na tvam socitum arhabi(".C.II.27).

(i.e. for to the one that is born death is certain and certain is birth for one that has died. Therefore for what is unavoidable thou shouldst not grieve).

Very striking are the similarities existing between 3.C. (VI.98) and the D.C. XI.24-25 in form, sense and grammatical person viz:

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"Ahan nunar bhirur ativa viklavo jaravinad vyadhibhayam vicintayan, labbe na santim na dhritim kuto ratim nisamayan dintam ivamninajagat (B.C. VI.98) i.e. (Thinking of the fear of old age, disease and danger, and finding the world as if ablaze with fire, I am, again timid and much berwildered. I find no neace and steadiness, not to speak of contentment).

(i. Nabhah-smrsam dintamanekavarnam vyattananam dintavisāla netram. drs. Drs. tvahitvam pravyathitantarātmā.

Dhritim na vindami Samam ca Visnoh (B.W. XI.24).

(i.e. when I see thee touching the sky, blazing with many hues, with the month opened wide, and large, glowing eyes, my inmost soul trembles in fear and I find neither steadiness, nor neace, O Visnu!

(ii) Damstrakaratani ca te mukhani dristvai'va kalanala Sannibhani diso na jane, na labhe ca sarma mrasida devesa jacannivasa( D.G. XI.25). (i.e. when I see thy mouths, terrible with their tusks, like time's devouring flames, I lose sense of the directions and find no feace. Be gracious, O Lord of gods, refuge of the world ).

In describing the Philosophical concepts like (setra, Ksetrajna, Aswaghosa, (B.C. XII.18-20), seems to follow the B.C. XIII.1,5 and 6 in form and sense. Asvaghosa wanted to prove the superiority of Siddhartha to Arjuna and Irsna. Arjuna, the Enic hero, followed Krsna's advice but Siddhartha, the Buddhist

hero, overcame the temptation of the so called Tara under similar circumstances. This seems to be the suggestion of those verses of B.C..

that the Cita was an authoritative work exerting profound influence upon the great Buddhist noet, Philosopher Asvaghosa in the IST IST CUNTURY A.D. WHICH MAY BE SET DOWN AS ITS LOWER LDWIT. SO IT MAY BE SAID FRAT THE GITA TRICTNATED sary centuries before Asvaghosa. This is also proved by the composition of Buddha Charita which is written in an artificial literary language and style used in later Tavya literature. But the Gita is written in a simple archaic language and style used in the Creat Epic. Hopkins also admits that the Cita is "Unquestionably one of the older poems x in the epic". (The C.E.I.P-381). Barta Barth too regards the Cita as "the oldest dogmatic exposition we possess of Visnuism". (The feligions of India-P-191).

It is not easy to state the definite date when the Cita actually originated. Only a few reasonable data may be furnished to suggest the date. In the Gita Krana identified himself with the Vedic Cods like Visma, Rudra, Vasava, Varuna etc. but not with Tarayana. The name Tarayana is found for the first time in the Catabatha Orahmana (XIV.3,4; XIII.6.1) where the deity is not identified with Visnum. But in the Taittiriya Aranyaka (W.1.5.) which is a later addition (Khilaruna), Ha Vasudeva Ersna for the first time in the Vedic literature is identified with Warayana Visnu and this text is believed to be a wark of the third century ...C. by H. Ray Chowdhury following Weith: (T.N. N. D. 107). So it appears quite reasonable that the Cità originated atleast before that portion of the faittiriya Aranyaka where Vasudeva is identified with Marayana Visnu. The Chosundi stone Inscription (Ist century D.C. or somewhat earlier) proves the identity of Sankarsana Vasudeva with Tarayana who are lords of all (Carveswara). In the fita Krsna saya that he is Caruda among the birds (X.30). Beanagar inscription of Coruna millar is a testimony to this. In the M.B. Caruda is made the insignia in the chariot of Kṛṣṇa. The great grammarian Patanjali wrote under Panini VI.3.6

"Janardana with himself as the fourth". This may be taken to prove that four Vyūhas - Vasudeva, Samkarsana, Pradyumna and Aniruddha- were known in Patanjali's time (Second century P.C.). But they are unknown in the B.G. from all these stated above, it follows that the Gita probably originated before the 3rd century P.C..

Internal evidence goes to show that the Gita grew up at a time when Vasudeva's godhead was doubted by some (3.7. III-32 VII.15; IX.11-12-; XVI.18-19). In this respect the Cita is in agreement with the Mahabharata where Sisunala and Duryodhana . did not believe in Krsna's divinity. (M.B. II.42.6;44-26). Panini mentions the name of the 11. 3. and its reductors Vaisampayana and Paila and records the existence of the worshippers of Vasudova and Arjuna under sutra IV.3.98. This is also corroborated by Megasthenes and the Buddhist Widdesa (4th century B.C.). But Panini's date is not definitely known, H.C. Pay Chowdhury places him in the 5th century MC., though some scholars place him even two centuries earlier. (E.H.V.S.P-30) "He mainly deals with the blasa or corrent language of his time, as onposed to the obsolete language of Vedic Samhitas. But the bhasa, of which he writes the grammer, recembles more or less the language of the Brahmona texts than the classical Sanskrit Literature" (Ancient findia-F.C. Tazurdar, P-190). This is an important reason to push back the date of Panini and also of the original Mahabharata to referred to by him. Panini's grammar is conspicuous by the absonce of the Am name of Buddha or his senior contemporaries. Panini was an inhabitant of Kalaton Salatura, a village near Taisasila where Vaisarmayana first recited the Mahabharata before king Fanamejaya (M.B.XVIII.5.34),, During Panini's life-time the Mahabharata was no doubt recited there. This may be the reason of his montioning the name of the Mahabharata, the names of its beroes, races like the Trisnis,

Andhakas, Kurus etc. and also the worshippers of Vasudeva and Arjuna. So the Vasudeva cult or Bhagavatism was well established long beforethe time of Panini; Other-wise the great grammarian could have ignored it. The M.B. also bears the evidences of the worship of Krsna and Arjuna who is called 'bhaktanu Kampi' i.e. kind to the devotees (M.B.III.45. 12; 47. 10-14). Now a well established cult must have a text of precepts to be followed by its adherents. But there exists no other ancient authority Loita the Bhagavatism as the testament of the Bhagavatism.

The internal x evidences of the M.B. thrice mentions in the Santiparva the name of the Gita or Marigita as the earliest (adya) document of the Bhagavatas, Satyatas or Ekantinas told . by Vasudeva Krsna (M.B. XII.346.11; 348.8 and 53) before Arjuna on the battle field, once each in the Asvamedhaparva (16.6,9), and Vismanarva (43-1-5). B.G. is also referred to by two extant introductory charters of the M.B. It has already been noted that even Topkins regards the Gita, one of the older nooms in the Epic' and Barth Calls it "the oldest dogmatic exposition we possess of Visnuism". Moreover, in metre and matter the Cita gounds; forms an integral part of the 4.B. So it appears quite reasonable that the Gita in its original (shorter) form belongs to the Mahabharata known to Panini, i.e. the version of Vaisamnayana who mentions 'Gita' as the Symtheseper of all sacred texts" 'Sarvasastra maggad' (V. 43.1-5). There is nothing in the B.G. which is contradictory to the M.B. That the B.G. proclaims the divinity of Vasudeva of the Vrisnis and Arjuna of the Pandavas (X.37), is also testified by Panini (IV.3.98). Panini also mentions Bhakti (IV.3.95). All these evidences go to support conclusion stated above.

I have already pointed out that the word 'bhakti' first occurs in the P.V. (VIII.27.11); "Ida hive unastutimida vamasya bhaktaye, Upa vo viśvavedaso namasyu ra asrk'syanyamiva. (O God; noscessor of wealth, I, wishing to get food, make this prayer for worship (bhaktaye) of you who are adorable". Here

- me seer Manu, son of Vivasvita, uses 'bhaktaya' as the dative of the erm 'bhakti' meaning devotion to god; Sayana explains 'bhaktaya' as
- Sambhajanaya' i.e. for the sake of worship or adoration. Praise
- Destuti) was a means to express 'bhakti, as we find it now. If namasyuh' in the Rik is taken to mean 'salutation' (namaskara), then nother way of expressing 'bhakti' is found in the verse. That R.V. new existence of 'bhakti cult' in some form is also proved by other
- -xamples, such as, the terms' bhaka' or 'abhakta' (de w tes or non-devo tes
- the gods like- Fire and Bhaga occur in the R.V. (R.V.1.127-5).

But it may noted that the nature of Bhakti' as found in the R.V. cannot be definitely stated for want of sufficient material. So it may regar not be regarded the same as is found in the Svetasvatara Dpanisad and other literature for its later development. in full The word 'bhakti' meaning love or self-resignation (Pali-bhatti) also occurs in later literature like the Buddhist Jataka (V.340,3,6;352,11) and Theragatha (V.370).

Thus occurence of Brakti in the R.V. and other pre-Christian literature refutes also the Christian origion of the cult imported farmax from outside. The B.G. seems to have taken the cult from the R.V. like other terms and amplified kxx or developed it.

On the basis of the Besnagar inscription (the 2nd century B.C.) Wintermity observed "It is perhaps not too bold to assume that the old Bhagavad Gitā was written at about this time as an Upanisad of the Bhāgavatas". (History of Indian Literature, Vol.I.P-437.38). This view is also accepted by Prof. Probodh Chandra Sen of Viśvabhāratī. (Dhanmapada parichaya, Bengali, page-8). Wintermitz deduced his conclusions on the basis of the Besnagar inscription but he was silent about the records of Megasthenes, the Buddhist Niddesa and Pāṇini.-

So it will be dogmatic to arrive at any conclusion without giving weight to earlier evidences.

Professor Probodh Chandra Sen has also discussed the date of the Chagavat Cita(his Dammanada P.7-8; Darmavijayi Asok P-90-94; Citabichara- Desh, - Bengali Magazine, Saradia Edition 1953 P-55-56). His views are summed up in the following:-

"Asoka being discusted with the horrors of Kalinga war, took remorse (annisocanā) for the great loss of life, declared abstinence from war, and belauded connuest through the religion (dhamavijayo) in the thirteenth rock edict. Immediately after his death the Greeks and other foreigners began to invade India repeatedly. So in the second cetatury B.C. Pusyamitra and other Hindu kings felt the absolute necessity of waring war against the foreign agressive enemies. Inder this circumstances the Gita was written to encourage war and human slaughter by and also to counteract the Buddhist principle of Ahimsa (non-injury) by way of conversation between Trana and Arjuma in the background of the ancient Sharata war." In (Prof. P.Sen) support to his views he/reads into B.C. (II.11) as a protest to Asoka's remorse for the victims of Kalinga war, into the B.G. (II.49- VudhaM saranan anviccha etc) - an advice to take recourse to buddhi or intellect but not to the Buddha, and into 64 XXIII.66 (Garvadharman parityajya etc.) a rejection of the Buddhistic threez precents viz: "I take refuge to the Buddha, the Cangha, and Dharma and acceptance of Vasudova in their place as the only adorable one. He further contends that the B.G. XVIII.70 puts emphasis on the effects of reading the B.G. and as such fit cannot be accepted as the speech of Krislina on the battle field. I have already stated that the lowest limit of the Gita is Aswaghosa's Buddha Charits. I further add that the Mahabharata is the self-styled fifth Veda (M.B.T.63.89) and the Gita is its "panisad. The B.C. is not the enitome of the Upanisads as told by the later Vaisnaviya Tentrasaraxa anoted by Prof. Sen (viz: savonanisada gavo etc.).

As in the Cha. W. so in the B.G. performance of the Webic

ritual has not been favoured. The act of ahirsa is enjoined in the Cha.U. 8.15.1. (ahimsan sarvabhutani-i.e. not killing all beings); so it is pre-Buddhistic. The R.G. is not antaronistic to 'ahimsa' (The B.G. XVI.2; .VVII.14). The Cita only lays emphasis n on the disinterested performances of the caste duties (swadharma). Caste-system is as old as the P.V. and the Buddhish presumposes it. The word 'dharma' in the B.G. means unalterable customary order of class-duties or caste duties. This is the oldest meaning of the word and is found in 1.V. 18.3.1. (dharmam muranam anunalayanti It is also found in R.V. in the Serse of law or custom (see Macdonelle's Vedic Index P.390). In the Saturatha Tramana (XT'.4.2.26) 'dharma' of a Ksatriya is illustrated as the characteristic duties of a Ksatriya (tadetat Ksatrasma Isatram yad Charmah tasmad dharmad maram nastr). This is exactly enjoyaned in the B.G. II.31 (Dharmatatichi yadhayat śreyo etc.).

Like the Chā. T. (P. 7-8) the B.G. describes men of two tynes. i.e. one of divine nature and the otherof demoniac nature (XVI). The divine qualities stated by the Gita include fearlessness, nurity of heart, knowledge charity, self-restraint, non-injury etc. The followers of the Buddha who advocate 'ahimsa' knowledge universal friendship and compassion to all etc. cannot be branded as men of demoniac nature— who according to the Buby B.G. are cruel, greedy, and typants. So it cannot be said that the Cita was written to counteract Budthism. It was really written to propogate time honoured caste-duties as stated above.

Arjuna's remorse for the immending loss of life cannot be interpreted as symbolic for the remontance of Asoka after Kalinga war. In Cha.U.7-1-3 it is stated that the knower of the self crosses, the remorse (tarati sokam atmavid etc) and the Sage Warada prays to Sanat-kumara to relieve him of the remorse(soka) by inculcating the doctrine of the soul. This is what is exactly found in the Gita (II), where Kṛṣṇa removes Arjuna's grief by his immortal sermon on the nature of the R soul. (II.17-20).

The nature of the soul stated in the fita is escentially the same as in the Cha.U.(8.4.1; 8.7.1.) which says, "The soul is not subject to old are and infirmity, It is not killed. It is free from sin, age, death, prief. hunger and thist."

Sok it cannot be said that the Cita was composed to encourage murder, and to counteract Buddhism. Like the Kathopanisad (1.3.16-77) the B.C. xxx also has emphasised the good effect of its recitation on the reciter or listner.

The spirit of synthesis and religious toleration breaths through the Cita. So it is self contradictory to state that the B.C. (XVIII.6-12; 66) was an antidate to the godless Buddhist ideals. The Gita IX.25 and XVII.4 gives an account of the following religious cults or beliefs existing at that time viz: the worship of the Cods, the manes, the dembrods, the demons, the smirits, and ghosts. The Ruddhists do not fall among them. The attitude of the B.G. to these faiths is not hostile viz: 'even those who are devote-s of other gods, worship them with faith, they also sacrifice to Me alone, O son of Kunti(Arjuna), though not mend according to law. (IX.23). 'As men annroach me so I accept them: men on all sides follows my nath. O Partha'(7.6. W.11). It annears from the Middesa that these cults are pre-Buddhistic. The expressions "Sarvandharman parityajya" (B.G. XVIII.66) really mean abondoning all duties. Most probably the expressions 'Saranam saccha' or Wraja (Ibid 62 or 66) are responsible for this misconception of Buddhist influence. But these expressions have been taken verbatim from the Beveda but not from any Buddhist text. The Bigvedic expressions are as follows:

"Un vamavah Saranam Gameyam" (R.V.I.158.3) ('I flee unto you (Asvins) for shelter and protection'). Thus the Gita preserves earlier traditions and idions. So the question of writing its at a later date to counteract Buddhism cannot arise. This appearance of the Rievedic expressions is another proof of the high antiquity of the Gita. I have already shown in the Ist chanter, page - 6 that the terms your and Ksema are Rievedic. Moreover in R.V. we find injunction to kill enemies: "Kill the enemies who lies far or near. Make our land and math where cows move, free from fear" - (Jahi Satrum Antike Durakeca Ya, "rvim pavyutim abhayam ca na skridhi" B.V. 1.79.5). In the B.G. (III.43) the expression Jahi satrum actually occurs.

The tradition of the B.G. seems to be older than that of the Svetasvatāropanisad (IV.3) which regards a male, a female, a boy (Kumāra) and a girl (Kumāri) as different aspects of the soul. But in the Gita aspects of God as a boy or a girl are unknown, though the other two aspects as father and mother are known (B.G.X.17). In this respect the B.G. follows the earlier tradition found in the R.V.I.89.10 (Aditi is the father, the mother and the son).

In the B.G.(IV.1-3) Krsna says that the ancient Yoga was told by Vivaswan to Manu, by Manu to Iksaku and that it was lost in mor course of time and he (Krsna) has revived it. This statement statement may hint at some historical truth. It has been noted above that in the R.V. (VIII. 27.11) the word Bhakti occurs and the seer of the Rik is Manu, the son of Vivasvan. If the above mentioned account of the Yoga system of the B.G. is studied along with this Rik, then it appears that the Krsna's statement is true. This fact has not been noted previously. Traces of the pnoto-yoga cult have been found in the Indus Valley Civilisation. That the yoga system is pre-Buddhistic is also proved by the investigation of Kern (Buddhism, Vol.I.470 and ff) and Jacobi (Garbe's Introduction to the Bhaga Wada Gita). The connection of bhakti and yoga is inseparable in the Gita (XIV.26; VIII.10). It is also supported by the Tusham Rock Inscription of Gomatrata The Gita itself calls its doctrine Yoga (XVIII.75) (Yogam yogesvarat Krsnatsaksat kathayatah svayam). So the tradition of yoga and bhakti in the B.G. seems to be very old.

In the B.G. 'Yoga' admits of different meanings. Essentially it is union with God. (B.G.VI.18). The technical sense of yoga as the cessation of all mental states, as defined by Patanjali, is unknown to the Gita. But the Katha Upanisad speaks of yoga as cessation of all the five sense-knowledges, together with the mind (manas) or the firm holding back of the senses (sthiram indrivadharanam) (Katha-II.8-10-11). It approximates to the later technical sense. But in the Gita sense-control is only a preliminary to my yoga but not itself yoga. So yoga in the Gita seems to be quite different and more ancient.

The Gita has many ideas common with the Katha. The Doctrine

Prasada or divine grace is found in the Katha (I.2.20) and in the the Gita (XI.47; KVIII.56,58,62). But the Katha does not state how this divine grace is called up, but the Gita clearly states that devotion (Bhakti) of self surrender (Saranam) evokes it (B.G. XI. 54 VIII.22), XVIII.62). So it seems that the ancient Gita preserved the vedic bhakti cult already noted. This idea of grace is also found earlier in the Hymn of the Word (Vac) (F.V.10.125.5).

But in one respect the Cita differs not only from the Katha but from all other Monaisads viz. The Cita (II.16) declares - "Of the non-existent there is no coming to be; of the existent there is no ceasing to be (masato vidyate bhavo nabhavo vidyate satah). The Cita is probably the earliest document regarding the imperishable nature of the existent things and the impossibility of that which is non-existent coming into (A History of Adam Philosophyvell PFIDER December) of the Cita. This is a mark of the high antiquity and originaty of the Cita. The Literature known to the author of the Cita includes, Sankhya, Yoga, Brahmasutra, The Vedas, 2Brahmanas, the Vedanta. The Sage Kanila, the author of the Sankhya system, have becomentioned in the Rieveda (10.27.16). A text called Viksu Sutra attributed to Parasarya (son of Parasara, Vyasa) is mentioned by Panini (Parasarya Silalibhyan viksa natasutrayoh) (4.3.110). This seems to be called Brahma-sutra.

Some may see the Suddhist virtues in the terms 'maitra (friendliness) and Karunā (compassion) (B.C. 12 XII.13) as characteristics of a devotee. But they do not convey any technical meaning as found in Buddhismam. I like to noint out that these without without are taken from the characteristics of Visnu found in the T.V. where Visnu is called adveso (harmless) (B.V. 1.187.10). In the Sita a devotee is called advesta (harmless). In T.V. Visnu is called friend (Vandhu-1.154.5; Sakhivan 1.156.4). In T.V. (1.56.1) Visnu is invoked grow as riving hampiness (Sevya) and good fortune (sukrttarah)like a friend(Siytra).

The Buddhist/to Krsna (desire) is not found in the Gita. But the vedic term 'Kama' is used there frequently. Them term 'nirvana' is explained by Panini inwsutra(5.2.50)(Wirvahavate)
The term no doubt was current long before Panini's time. But the earliest reference to the term seems to be found in the Mahabharata and the Gita in the Sanskrit Literature, but not, any early Upanisads.

D.G. Tilak has shown that Bodhayana-Grihya-sesa-sutra II.22.9 quotes the Cita IX.26. (Patram pusham etc). Many archaic words not sanctioned by Panini occur in the Cita viz: the root yidh in Yudhya (VIII. W), the root yat in (VI. 36; VII.3; IX.14, XV.11), the root ram in (X.9) are used in rarasmainada contrary to Panini. Many verbs are used in 'atmanenada' inviolation of Panini's norm viz: Tanksin (1.31), vraj in II. 54, Vis in XXIII. 55 and ing in VI.19. There are other linguistic irregularities viz: he sakheti in XI.4 - is an instance of wrong sandhi. Yawah samyamatam in X 29 should be yamah samyacchatam, nriyayarhasi (XI.44) should be ni priyayah arshi: senaninam (X.84) should be senanyan, according to Panini. These linguistic irregularities wrove the Pre-Paninian character of the language of the Gita. So it may be reiterated that the Cita was ampart probably a part of the Mahabharata Enown to Panini. There is nothing in the Cita which can be called Bud histic. So most probably the Cita is nre-Buddhistic.

#### SECTION II

# THE DATE OF KRSHA VASIDEVA

Krsna was mentioned in the Chhandyogya Jpanisad. Tis and others.

predecessors Mahusa, Yayati, Yadu, etc. have been mentioned in the Pigweda ( R.V. 1.108.8). This shows he became welknown during the later Vedic period. We was mentioned in the Jaina Uttaradhyayana Sustra as the Cousin of the Jaina Tirthankara Aristanemi who was the predecessor of the Jaina Tirthankara

Parshvanatha and Mahavira. In his foreward to Ancient Mid-Indian

Ksatriva Tribes Vol. 1. (By B.C.Lay) Dr. L.D.Barnett assigns

Aristanemi's date to 1000 B.C., allowing 200 years' interval between

Mahavira and Parsvanatha and between Aristanemi and Parsvanatha.

This date is also accepted by Dr. S.K. Chatterjee(J.R.A.S.(B) Vol XV1.1950- P.77). In the Vayu and Visnupuranas the birth of Pariksit, the newphow of Krsna, at the end of Bharata war, was calculated from the date of Nanda's accession to the throne in the following way:

"Yabad Pariksito janma yavat Nandabhisechanam

According to this calculation the interval is 1015 B.C. or 1050 B.C. The date of Nanda's accession is 343 B.C. according to Geiger (Mahawamsa . P . XL V1 ).80 the date of Pariksit's birth may be about 1400 B.C. in round numbers . He was born immediately after the Bharat War. This may also be the date of Krana who took part in the wer This date is more reliable than the calculation of Dr. Barnett, for the Puranic date is based on the old tradition.

Ib may also be mentioned in this connection that Samtanu and his brother Devap1 are found mentioned in the Xta 98th Sukta of the R.V. They are according to Yaska two brothers, sons of a Kuru king (Studies in Indian Antiquities-P-6, H.Roy Choudhury). King Pariksit, Krsna's ne phew, is the sixth in descent from Santanu, the Kuru king. King Janamejaya Pariksita is frequently mentioned in the Aitareya Brahmana (VII. 35.8; VIII. 37.7) A.A.

Macdonell observes "There can be little doubt that the original Kernel of the epic has as a historial background an ancient conflict between the two neighbouring tribes of the Kurus and Panchalas, who finally coalesced into a single people. In the Yajurvedas these two tribes already appear united, and in the Kathaka king Dhritarastra Vaichitravirya, one of the Chief figures of the Mahabharata, is mentioned as a well known person. Hence the historical germ of the great epic is to be traced to a verry early period, which cannot be latter than the 10th century B.C."(A History of Sanskrit Literature P-284-285). Hence the date of Krsna as stated above i.e. about 1400 B.C. may be quite possible accepted.

### CHAPTER VI.

#### CONCLUSION.

In the foregoing chapters the story of Krana in its different aspects has been stated from the ancient Indian Literature. Needic literature Krana is found a man, a son of Devaki. The Jaina and the Buddhist texts treat him as a powerful man, a mighty king and warrior. To the Buddhists Krana is reborn as Sariputta, his brother Ghatapandita as the Buddha himself, and another brother Rohineya (Balarama) as Ananda, a disceiple of the Buddha. In the M.B. and the Puranas, Krana is regarded as a son of Vasudeba and Devaki and born at Mathura in the family of the Vrisnis. Though he is regarded there as Visnu or an Incarnation of Visnu, or God himself, yet his outstanding human character as the friend and counsellor of the Pandavas, and as the president of the Federation of the Vrisnis (Sanghamukhya M.B.XII,79.25) has been delineated in all its human strength and weakness.

As regards his HEMAN Character many instances may be cited. His birth, his death, and his career testify to his humanity. The sage Narada reminded Krsna of his high responsibilities as the leader-"Division results in the dissolution of the Federation. Please so

act that this federation as your protege does not come to ruin". (M.B. XII.79.25). The hero, who killed Kamsa, Sisupala, Salva and others, being at bay, fled away from Mathura to Dwaraka for fear of Kamea. The He took Rukmini as wife by defeating rival kings. There is mention of his other wives like Satyabhama and Jambavati.etc. and also of many sons and grand sons. Pradyumna was his eldest son whose son was Aniruddha. Vajra son of Aniruddha was made king after destruction of the family. As to his great merit as a NATIONAL LEADER AND STATESMAN it may be stated that his oratory in the Kuru assembly for neace and reconciliation between the Kurus and the Pandavas exhibits his sterling mualities of head and heart. Conscious of his humantimakinas limitations he remarked "Chanace and human efforts jointly become the cause of success in this world. I will do what is humanly possible but shall not be able to alter the course of Chance". (N.B. V.73.4-5)(see page 37).

When at Hastinapura he was reminded of the utter failure of his peace mission, he like a wise prophet declared, "Even if a man fails in his sincere attempt at doing golden deeds according to his abilities, he will no doubt reap the merit for the noble attempt".

"Dharma Karyam yatan saktya no chet prapnoti manavah.

Practo bhavati tatpunyam atrame nasti samsayah". (M.B.86.7). The inner import of this statement is that no honest effort goes in vain, for virtue is has its own reward. Such rare sermons are indeed worthy of a seer of great wisdom.

Aske As to the POLITICAL IDEAL it may be stated that on the eve of the Bharata war Duryodhana came to realise at last Krsna's aim of building one united empire of the Kurus under Yudhisthira after destroying the rivals.

"Samuchadam to Krsnam nah Kriva tata Janardana

Aikaraivam Kurunamcha cikirsati Yudhisthire". (M.B.V.54.10).

Supporting the demand of the Pandavas for the recovery of their ancestral kingdom, Krsna said, "Fatherland is superior to foreign

Land. (Pitram pararajyat visistam - M.B.V.29.35). Admitting his ADMINISTRATIVE PESPONSIBILITY AND JUILINENG POLICY OF "S STATE CRAFT Krsna said, "I never impose slavery upon my kinsmen by exterting my supreme powers. I always enjoy only the half of the objects and endure hash and bitter criticism of my relatives. (M.B. XII. 79.5). (Dasyam mistanyavadena juatinam na karomyaham Ardham bhoktamii bhoganam vag duruktam ca ksame. (M.B.XII.79.5). In the great Battle of Kurukseta, he after perspired. All these go to show humanity, his strength and weakness.

The tradition of Krsna's birth in the Vrisni family is also vouched by the Mora Well Inscription recording the five Vrisni heroes. Tusham Bock Inscription mentions the Aryan origin of the Vrisnis, Krsna's connection with yoga and bhakticult, and Jāmbavati as his beloved wife. Megasthenis, too, regards him, "a native of India'. So Krsna may be regarded a HISTORICAL PERSON.

As to his education and deiffcation the M.B. states that the causes of Krsna's worship in the assembly of the Rajasuya sacrifice lie in his profound knowledge of the Vedas and the Vedangas as well as his boundless physical strength.

"Pujyatayamea Covinde hetu dvavahi samsthitau

Vedavedinga-vijnanam valam cā syāmitam tathā(M.B.II.37.17). It is further recorded that in Krsna are combined the eternal spiritual powers and the universal knowledge of all branches of learning. (Atmayoga sca tasmin vai šāstrayoga sca šāsvatah) (M.B. VII.169.63). In his age he rose above all kw people by his knowledge, nowers and virtues like charity, beauty, heroism etc. (see page -30). So he was invested with divinity. In attributing god-head to an common and perfect personality like Krsna having the harmonious development of his body, mind and intellect, the M.B. only followed the traditional ways of the Vedas and the Upanisads in which every man is regarded a spark of the divine flame or

Does seat of the supreme soul. Dweling on the nature of man, Taittiriya panisad says, "Though art the smatxof sheath of Brahman" Brahmah Koso's "(4)". The Cha. U. (III. 4) says, The one supreme power through hich all beings have been brought into being, is one with the n-most self win each man's heart. "The Vedic coception of immense otentiallity of man found fulfilment in Kṛṣṇa. That the awakned soul ften identifies himself with supreme Lord is also found in the Vedas. In the R.V. IV.26, the sage Vamadeva says, "I am Manu, I am gurya, I am the learned sage Kaksivan etc.". In the Kaustitaki Upanisad (III.2) indra says to Pratardana, "I am the vital breath, I am the conscious self, worship me as life, as breath, as immortality. "This is what trana preached in the E.C.X in the first person.

The Gita preaches the important theory of the Avatara that God takes by Pth on earth as an man to protect the honest and to destroy the wicked. The origion of this stark theory has been traced to the R.V. where the seer finds Indra and Visnu taking birth on earth as man for the protection of the honest and the destruction of the enemies (see page 16-17). Thus the Krsna cult as we find in the M.B. and the B.G. is not cut off from the main current of the Vedic culture stated above. With the passing away of the Vedic age, the old ideas and ideals, legends and myths have not died down and disappeared but have survived in other form in the Krsna- cult. Butatha

It has been shown for the first time that the Gita was referred to by Asva Ghosa in his B.C. So the lower limit of the Gita is Ist century A.O. This conclusion has been supported by the discovery of bhakti in the R.V. (VIII.27.11) from which the B.G. has received it like other ideas already noted. Evidence of Yoga has been traced to the Indus Valley Civilisation. Attempt has also been made to show its relation with Manu, the author of the

the Rick containing 'bhakti' on the basis of the B.G. (IV.1-4).

(See page 112). So the tradition recorded in it seems to be ancient.

It is interesting to note that Makcay has k noticed a parallel of the Puranic soty of Yamalarjunat trees on an amulet discovered at Mahenjodaro (see page 97-98). \*\*

As to the Crafts and Super Natural Elements in the Krsna legends, it has been shown that these are but the imitations of the myths and I legends of the various Vedic gods as a result of Krsna's identification with them (see page 8-16). This may be a proof of the high antiquity of those stories. E.W. Hopkins without trying to trace the genesis of these crafts to the earlier legends of the Rigvedic gods, attributed them as evidence to the "remaking" of the epic at a later date and unijustly branded, Krsna " a picus hyprocrite" (dharm-cchalam) on the kaks basis of these stories of crafts .(G.E.I.P-374). Such error of judgement is inevitable, as the great Americal scholar does not seem to discussed.

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Aid to not seem to great epic in the example and literature.

tion on the basis of its evolution from the earlier sources.

Otherwise there may be the risk of wrong judgement. The story of Krsna is not a story of Krsna alone. It is also the more story of the people who enshrined and immortalised Krsna, the story of high ideas and ideals associated with him, that still guide the nation to build its destiny, to raise them up and help them to occupy a seat of honour and prestige as man in the comity of nations, in different ages.

The Avatara as described in the Gita, really decends, when man rises, The Avatara writes the secret of life's success on the pages of his own life, that man is the master of his own fortune, that man can attain his likeness through knowledge (B.G.XIV.2).

He says, "Let man lift himself by himself; let him not degrade himself; for the self alone is the friend of the self and the self alone is the enemy of the self" (3.C. VI.5). The 4vatara is the mirror on which man sees his own essential nature and immense notentiality which he can become. Most probably for this reason the habharata praclaimed the glory of man:-

"This is the great secret I do declare; There is nothing higher than man". "Guhyan brahma tad idam vo bravini

Na manusac chrestha taram hi kincid" (M.B. XII.299.20). The story of Wrene will amply demonstrate that a true man Wrene (he may be called an Avatara or not ) is born and millions of mind so grow and cleave to his penius that he is compounded with virtue and he are sible of man. Thus the story of Wrene is also the story of the Indian man, attaining divinity and aspiring after it.

INDIAN SYNTHESIS AND WISHA VASUDEVA.

It is assumed on the grounds of anthronological researches that no kind of early man evolved out of anthronoid are on the soil of India and all ber ancient inhabitants came in successive waves from outside with their different languages and culture connected with them. The history of their first contact was no doubt wax one of clash and conflict which later on resulted in compromise and co-operation on account of close association, interaction of languages and inter marriages as well as of economic reasons. The 'Anuloma' and 'Tratiloma' systems of marriage as admitted in later Windu laws, clearly indicate the racial mine miscegenation of a wide scale in those days. Though Varna or skin-colour was the criterion of division of caste in the early Aryan society, yet after racial admixture it was only the practice of a particular profession as well as inclination or aptitude for it or birth within that professional group was the basis of class-distinction. So later on the

economic consideration superseded the Biological conditions. In this \* respect the following statements of the Bhábharata may throw much light. "The skin-st colours of the Brahmins, Ksatriyas, Vaisyas and Sūdras are white, red, yellow and black respectively. If the colour of any caste differs from those of the four castes, then it is found admixture of castes.

Therefore any caste other than the four is born of miscegenation".

(M.B.XII.297.5-7). This racial admixture gave rise to various mixed castes in the Hindu society as stated in Manu chapt.X.

It annears from the Vrisakani hymns (P.V.X. 86), that this racial miscegenation was first resisted by a section of the Aryans represented by the Goddess Indrani but the opposition . could not check the tide of time so it was not looked down upon in the later Vedic period. It is found in Brihad Aranyakonamisad (Br. A.W. 6.4.14-16) that a prayer is made in the procreation ceremony for the birth of a white (shukla) son who will be able to remeat only one Veda, of a tawny son (Kapilah mingalah) who will be able to repeat only two Vedas and thirdly of a swarthy (shyama) son with red eyes who will be able to repeat the three Vedas. This change in skin-xi colour of the Aryans (Brahmana) from the white to the dark is not only due to climatic change but mainly due to admixture of blood. It amears from th Upanisadic passage that a black Brahmin of mixed to blood was more intelligent and learned than a white one of nure tryan blood. So it may be rightly said that the ancient Indian or Mindu people came into being out of racial fusion in the Vedic Period which xx was rightly called by the great Indologist F.W. Thomas as "The Aryan period which witnessed the creation of Indian man", who "was no doubt absorbing influences from his milieu". (Indianism and its expansion. Page 7). It was in this formative period of Indian Mistory when racial and cultural synthesis was at work, Krsna Vasudeva was born. His father Vasudeva was a Ksatriya Prince and mother Devaki seems to be a non-Aryan Princess, as the she was the sister of the king Kamsa

who was also known as Asura. The story goes that Krsna married Jambavati daughter of a Chandala chief, according to Ummagga Jataka. He (Krsna) had a great admirer and assistant in the great scholar and noet, Krsna Dwaipayana Vyasa who was also a half caste. For it his father was the Sage Parasara and mother Matsyagandha (or Satyavati), the daughter of a non-Aryan Dasa chief. It is not strange that Vyasa - a half caste, is credited with compilling and editing the four Vedas - the Aryan traditions and also the eighteen Buranas, the mixed Aryan and non-Aryan legends and thought which in all cases lay scattered orally among the in Aryans and non-Aryans.

people who came into India fall into six main races(5) with a few subclasses. They ware wast They fall within one or other of the following four difference speech families which are still extant; their current European and Indian names are given together vig: (i) The Austric (or Misada, Bhilla, Kollas), (ii) The Dravidian (or Dravida including the Dasas, Dasyusand shodras), (iii) Indo-Mongoloid or Tibeto-chites (Kirata) and (it) the Indo European or Indo Aryan (Arya). Thus the mixed Hindu people as well as their composite culture came into being as a result of fusion of these races or speech families and their respective culture connected with these languages. I J.R.A.S(B), Vol. XVI. 1950. PP73-75. Kusna Dradpāyāna and XASARAVā (udlva. Dr. S.K. Caddrya.]

THE GREAT RELIGIOUS SYNTHESIS:
THE VEDIC AND NON-VEDIC: PUJA AND HOMA;
ICONIC AND ANDICONIC WORSHIPS.

There are two ways of worship of In India. The Vedic and the non-Vedic, the Nigamic and the Agamic or Tantrik (Bhag. \*\*2 XI.27.49). The non-Vedic Agama has been handed down from the unknown past. Its doctrines generally contain the teaching of Shiva to Uma, the Tantric notions and the Yoga Philosophy and practices. The non-Aryans had no right to Vedic ar missing worship

The Vedic worship or ritual was aniconic. It was called Homa or Fire fitual. In it edible objects like bread, meat, fat and flesh of sacrificed animals, soaked with butter (ghee) were offered into the blazing fire in honour of some individual natural forces called gods who lived in heaven such as fire, wind, thunder, rain, sun, sky, earth etc. In such rituals the flowers and leaves etc. were not used and worshipper expected desired objects like the son, cattle, wealth etc. from the gods pleased with the rituals. (Istan bhogan hivodeva dasyante Yajñabhavital (B.G. III.12).

The Agamic ritual or Puja was different from Homa. In it the cosmic force or spirit was worshipped in a symbol or image by the faithful devotee with flowers, leaves, water, cooked food etc. In it some magic rites were performed to bring down the spirit into the symbol at the outset or to disamble discharge it it at the end of the worship. When the spirit was conceived terrible in nature then animals were beheaded before it and blood was offered in a cup and the head placed before the image of the deity. The image or symbol might be made permanent or temporary. The permanent one was preserved in a temple for daily worship and the temporary image was thrown into the water after worship.

In Homa animal sacrifice was a part. So it wask called 'pashukarma'. But in puja flowers were essential, so it was known as Puspa Karma. Dr. Suniti Kumar Chatterjee observed "It has been suggested with good reason that Puja is the pre-Aryan, in all likelihood the Dravidian form of worship, while the Homa is the Aryan, and throughout the entire early Vedic literature, the Puja ritual with flowers etc. offered to an image or symbol is unknown. The word puja, from a root puj, appears like the thing it connotes, to be of Dravidan original. This word or root is not found in any Aryan or Indo-European language outside India. Professor Mark Collins suggested that the Sanskrit word Puja (from which the root puj was deduced

later) was nothing but a Dravidian Pu\*flower plus root 'ge'
"to do" (Palatalised to je), which is found in Tamil as che,
in Kannada as 'ge', and Telegu as 'Che'. Puja - Pu-ge-Pu-je,
Pu-che was thus a "flower ritual" a flower service," a Puspakarma, just as Noma was described as Pashu Karma or religious
service entailing the slaughter of an animal. Jarl Charmentier,
derived Puja from Dravidian root 'Pusu' meaning to smear, as
the smearing of sandal paste or blood forms an important part
in the Puja ritual"( Tame The History and culture of the
Indian people Vol. I Vedic Age, Chapter VIII, page-160).

# KRSNA VASUDEVA THE CHIEF ARCHITECT OF RACIAL AND CULTURAL SYNTHESIS.

To unite the heteregenous elements of the Aryansa and the non-Aryans into a homegenous people or Nation, it was imperative that the non Aryan ways and ideologies like the Puja and the Yoga Notions should be accorded an honoured placed by the side of the Aryan ways and outlooks like the Homa or fire ritual in the Aryan speaking society. It was Krsna Vasudeva who first gave recognition to Puja or the non-Aryan (or Drvadian) way of worship and preached the Yoga or non-Aryan mystic cult and practices in the Aryan speaking society. His conscious effort to recognise Puja in the Bhagavad Gita, the greatest work of Synthesis in Hindu life and thought, was made in the following verse (B.G. IX.26)

"Patram Puspam falam toyam Yo me Bhaktya Prayachchhati tad aham bhaktyupahritam ashmami prayatatmanah.

i.e. "If any body gives me with devotion a leaf, a flower a fruit and water, I relish that, given in devotion by one whose soul is disciplined". The Puranic legend i also states that he abolished the Vedic cult of Indra and introduced a new or recognised the native cult of worship of the mount Govardhana among the Gopas. Thes admission of puja or iconic flower-worship by the SIDE OF VEDIC HOMA IN A MIXED SOCIETY WAS ONE OF THE GREATEST ACHIEVEMENTS OF KRSNA VASUDEVA. BY SO

DOING HE DESTROYED THE LONG CONTINUED EXCLUSIVENESS OF THE ARYAN RELIGION AND IDEOLOGY AND LAID THE STRONG FOUNDATION OF THE EVER EXPANDING COMPOSITE HINDU BELIGION AND CULTURE IN A MIXED SOCIETY. THUS HE RHALLY GAVE A NEW YIMEN OBJECTATION TO HINDU THOUGHT AND ATTITUDE TO LIFE FOR ALL TIMES TO COME. FOR PUJA OR ICONIC WORSHIP IS THE BED-ROCK OF HINDU CIVILIZATION. THIS IS NO DOUBT AN OUTSTANDING EVENT IN THE HISTORY OF RELIGION BOT ONLY OF INDIA BUT ALSO OF THE WORLD. IT MAY ALSO BE NOTED IN THIS CONNECTION THAT THE SPIRIT OF ISOLATION ON THE PART OF THE ORTHODOX BRAHMINS DID NOT DISAPPEAR IN ONE DAY.

IT SX IS FOUND IN THE LATER HINDU LITERATURE THAT A BRAHMIN WORSHIPPER OF IMAGES KNOWN AS 'DEVALA' WAS NOT GIVEN ANY HONOURED PLACE IN THE SOCIETY BF THE ORTHODOX BRAHMINS OBSERVING VEDIC RITUALS (Manu III.152).

The Posterity was concious of its great indebtedness to Krana Vasudeva, - the great religious innovators, so they tried to pay their wake debt by investing him which with devinity and by making him the eternal object of their loving adoration.

History repeats itself. The Buddha, Mahavira, Jesus Christ, Samkara, Ramanuja, Chaitanya, Ramkrsna were like-wise honoured with the divine glory and greatness, and have been accorded spontaneous esteem and adoration for their boundless love for mankind.

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